THE Choiſe of Change:

Containing the Triplicity of Diuinitie, Philoſophie, and Poetrie
Short for memorie, Profitable for Knowledge, and Neceſſarie
for Maners: Whereby the Learned may be confirmed, the Ignorant inſtructed, and all Men generally recreated.

Newly ſet foorth by S. R. Gent. and Student
in the Vniuerſitie of Cambridge.

Tria ſunt omnia.

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TO THE RIGHT HONORABLE

Sir HENRY HERBERT, Knight of the most Noble order of the Garter, Lorde of Cardiffe mannor and S. Quintin, and Earle of Pembrocke, the right worshipfull Sir PHILIP SIDNEY Knight, with the right worthy Gentleman M. ROBERT SIDNEY Esquire, S. R. encrease of vertuous qualities in the mind, of the gifts of the body, and goodes of Fortune.

IGht Honorable and Worshipful, if I should follow the custome of such as set forth bookes to the viewe of the world, which passe vnder the protection of noble personages (besides the dread of offending wise men) I shold run into one of these three errors, either to praise your H. and W. by adulation, praise my selfe by ostentation, or praise my worke by seeking to bring men into admiration. I purpose none of al these. The first I leaue, least my words should empaire your worthinesse. The second, I refraine, because I finde nothing in my selfe which can deserue praise. The thirde I will auoide, for if my labour haue beene so well imployed, as it may please you right H. and W. it is able enough to praise it selfe. I therefore present these my three bookes of Diuinitie, Philosophie, and Poetrie (comprized together in one volume) vnto you three right H. and W. (who are linked and vnited together in an indissoluble band of amitie and fraternitie) humblie requesting that you will countenance them with fauour, and patronage them by your authoritie, that thereby they may eschew the reproches of malitious tongues, and bleare the enuious eyes of such as prie at other mens faultes in the water, which cause thinges seeme bigger then they be, but regard their owne faultes as through small pettes, which cause things to seeme lesse. In so doing, you shal giue me cause to reioyce in my trauel, and occasion by thankfulnesse to acknowledge my bounden duetie. Thus leauing your Honour and Worships to the direction of the Almightie. I cease, referring my selfe to your good opinions.

Your Honor and Worships to commaund. S. R.

TO THE READER.

1 HE that knoweth not that he ought to know, is a brute beast among men.

2 He that knoweth no more then he hath need of, is a man among brute beasts.

3 He that knoweth all tha tmay be knowen, is a God among men.

1 Read willingly.

2 Correct friendly.

3 Judge indifferently.

THE FIRST HYNDRETH OF THE Triplicitie of Diuinitie.

1 Three things doe witnesse the worde of God to be true, and of great authoritie.
- The history of the world comprehended in the holy Scripture.
- Many notable and strange reuelations.
- The miracles of the Church which do confirme the worde.

2 The preaching of the worde of God is comprehended in three things.
- In Doctrine.
- In Consolation.
- In Precepts.

3 The holy Scripture is deuided into three partes.
- Into Histories. — Histories consist in those things which are done.
- Into Precepts. — Precepts in those thinges which are commanded.
- Into Prophesies. — Prophesies, in foretelling things which either are already come to passe, or shall hereafter be fulfilled.

4 Three good things are set forth in the scripture, which the Philosophers neuer attained vnto.
- The true knowledge of God, and calling on his name.
- True comfort in aduersitie.
- The way to liue well and worship God aright.

5 Three things are most certaine in the word of God.
- Promises.
- Prophesies.
- Threatnings.

6 There be three singuler things proper to the Scripture, Hugo.
- Whatsoeuer is taught, is trueth without falshood.
- Whatsoeuer is commanded, is goodnesse without malice.
- Whatsoeuer is promised, is happinesse without misery.

7 The word of God was reuealed for three causes.
- To be learned.
- To be beleeued.
- To be practised.

8 There are three vnderstandings of ỳ scriptures set downe by Hugo in his third booke of the soule.
- Historicall.
  - The first, containing examples fit for the simple. — By miracles
- Mistical.
  - The second, mysteries fit for the learned — By Figures
  - The third, maners cõmon for both. — By wordes.
- Morall.

9 All Scripture giuen by inspiration as Paule saith, 2.Tim.3. is profitable for three things.
- To teach.
- To improoue and correct.
- To instruct in righteousnesse.

10 There be three kinds of Meditations in contemplation, Hugo.
- In creatures.
  - The first ariseth of admiration. — Admiration, bringeth Question: Question, searching out.
- In scriptures.
  - The second, of reading. — Readynge ministreth matter to know the truth.
- In maners.
  - The thirde, of circumspection. — Circũspectiõ bringeth operation: Operatiõ is the ende of Meditation.

11 Three waies God spake vnto our forefathers, as Luther is witnesse in his exposition vppon the xxxv. chap. of Genesis.
- By dreames.
- By manifest visions.
- By the voyces of Prophets.

12 The holy Scripture is deuided into three partes.
- The Lawe.
- The Prophets.
- The Gospell.

13 S. Paule in his three epistles to the Romanes, Galathians, and Ephesians, teacheth three things.
- He sheweth that all men are sinners.
- He teacheth that man is iustified by faith onely, without the workes of the Law.
- He prescribeth to them that are iustified, to do good workes by Gods lawe.

14 Three

14 Three thinges make men suspect the Epistle of Iude not to be Canonicall.
- The narration of the strife of Michael the Archangel with the diuell.
- The narration of the body of Moses.
- The prophesie of Enoch.

15 There are three sayinges found in S. Paule his Epistles which are borrowed of Heathen Antiquaries.
- Of Menander. Euill wordes corrupt good maners. 1. Cor. 15. vers 33.
- Of Aratus. Couetousnesse is the roote of all euils. 1. Tim. 6. vers. 10.
- Of Epimenides. Cretians are alwayes lyers, euil beasts, slow bellies. Tit. 1. vers 12.

16 Three thinges chiefly to be obserued in the old and new Testament.
- Faith, that we may beleeue those thinges to be true, which Moses, ỹ Prophets, Christ and his Apostles haue spoken by the inspiration of the holy Ghost.
- Hope, that with a stedfast belefe wee may assure our selues that wee shall obtaine those things that are promised.
- Charitie, that we neither doe, nor say anie thing but that which is acceptable to God, and profitable to men.

17 For three causes the worde of God is to be preached.
- That the hearer may vnderstand, because without preaching he cannot heare.
- That he which vnderstandeth may beleeue, because without hearing he cãnot beleeue.
- That he which beleeueth may doe good, because without faith he cannot do good.

18 For three causes we ought to bee attentiue in hearing the word of God.
- For the reuerence due to God, whose word we come to heare.
- That we may auoyde the daunger of negligence.
- For the profite which is manifold.

19 There be three inuisible vertues of God,

Power.	Of the which all things proceede.	The Father is Power.	Power creates.
Wisdom.	In the which all things consist.	The Sonne is Wisedome.	Wisdom gouerns.
Goodnes.	By ỹ which al things are gouerned.	The holy ghost is Goodnes.	Goodnes preserues

Rom. 11. vers. 36. Because of him, in him, and by him are all thinges, To him be praise for euer and euer. Amen.

20 God is three maner of waies all in all. Augustine.
- In heauen, onely he is all.
- In earth, onely he is all.
- In heauen and earth he is all.

21 Three maner of wayes God is euery where.
- By his essence.
- By his presence.
- By his power.

22 He that will know God as he ought: must think vpon these three things. Luther.
- What he hath commanded.
- What he hath promised.
- What he hath threatned.

He that meditateth these three, findeth God.

23 For three causes are three thinges attributed to God.
- Eies, because he seeth all things.
- Handes, because he maketh all things.
- Feete, because he is euery where.

24 There is none like vnto God for 3. thinges. Bernard.
- He is rich in mercy.
- Mightie in iustice.
- Bountiful in grace.

- He freely respecteth ỹ humble.
- Iustly iudgeth the wicked
- Pitifully saueth sinners.

25 We haue receiued three sorts of thinges of God our Creator, whereof we ought alwaies to be mindfull.
- Such as leade vs vnto the feare of God.
- Such as moue vs to loue God.
- Such as prouoke vs to yeeld thanks vnto his maiestie.

26 The knowledge of God is threefold.
- Generall, as of the Philosophers, Rom. 1. & 2. Iob 36.
- Speciall, as of the Christians, 1. Cor. 13. Rom. 10.
- Singuler, as of them that are blessed. 1. Cor. 13. Iohn 3.

27 These things are to be known in disputing about God.
- Not alwayes.
- Nor to all.
- Nor all things.

- The first, is referred to the time.
- The second, to the person.
- The third, to the matter.

28 Three notable benefites of God.
- Creation.
- Redemption.
- Sanctification.

By the three persones in Trinitie.
- The Father.
- The Sonne.
- The holy Ghost.

29 There

29 There are three inwarde properties to be obserued in discerning the persons of the Trinitie.
- To beget. — The Father onely begets.
- To be borne. — The Sonne onely is borne.
- To proceed. — The holy Ghost onely proceedes from both.

30 Three outward properties of the persons in Trinitie.
- The Father sendes, and is not sent.
- The Sonne is sent to be made a sacrifice.
- The Holy Ghost is sent to sanctifie our mindes.

31 Three beare witnesse in heauen. 1. Iohn 5.
- The Father.
- The Sonne.
- The holy Ghost.

And these three are one.
- Vnion.
- Voicing.
- Voices.

32 There are three qualities in the Sunne representing the qualities of the Trinitie.
- The infinite fountaine of light.
- The brightnesse comming from that light.
- The heate proceeding and breathing from them both.

33 Three thinges in vs which do represent the holy Trinitie.
- Memorie. — Representes the Father.
- Vnderstanding. — Representes the Sonne.
- Will. — Representes the holy Ghost.

34 Three names being one thing in deed, are likened to the Trinitie.
- Snowe.
- Ice.
- Water.

So God is three in persons, and but one in substance.

35 Gods iudgements ar known by three things.
- Corporall punishments.
- The sting of the conscience.
- The torments of hell.

36 Three maner of wayes we may sinne in the worship of God.
- When for one onely true God, there are worshipped manie gods: as the Heathen did.
- When the true GOD is worshipped, but not according to his will.
- When the true God is worshipped, but not onely, which is done of thē that worship other gods beside the true God.

37 By three thinges the loue of God appeareth towards men.
- That he hath giuen to man the vse of heauen, earth, and all his creatures. Gen. 1. Eccle. 17.
- That he hath graunted Angels to be ministers to men. Heb. 1 vers. 14.
- For that he hath offered himselfe for mankind, taking vpon him the forme of a seruant, Phil. 2. vers. 7.

38 We may commit three things safely into Gods hand.
- Iniurie. — Because he is a reuenger of iniuries.
- Losse. — Because he is the restorer of losse.
- Griefe. — Because he is our Phisition and best comforter.

39 The sweetnesse of this name Iesus, consisteth in three things.
- It is hony to the mouth.
- Melodie to the eare.
- Ioy to the heart.

40 The sonne of God according to his office, is named in three seuerall languages.
- Messias, in Hebrew.
- Christ, in Greeke.
- Annointed in English.

And according to these three names, hee is called
- A Priest.
- A Prophet.
- A King.

41 Three thinges to be considered in Christ our Sauiour.
- He prayeth for vs, as he is our Priest.
- He prayeth in vs, as he is our head.
- He is prayed vnto of vs, as he is our God.

42 Christ was knowne to the world to be true Messias by three thinges.
- The opening of heauen.
- The appearing of the holy Ghost.
- By the voyce of his heauenly Father.

43 Christ is called a Priest, and his office consistes in three things.
- In teaching, Malachie 2. So the Sonne brought foorth the Gospel in the bosome of his Father.
- In praying: as appeareth in Leuiticus. And he praied for vs. Iohn 17 Hebr. 7.
- In offering sacrifice. Hebr. 5. He offered himselfe for our sinnes.

44 Christ

44 Christ is called a King for three causes.
- Because he put downe al power, and destroyed the workes of the deuill.
- Because by the vertue of the spirit, he raigneth in the mindes of the faithfull.
- Because he defendeth his Church against the tiranny of the Deuill.

45 Christ the true teacher doeth instruct vs 3. wayes: because he is
- The way.
  - The way not erring.
    - In example.
- The trueth.
  - The trueth not deceiuing.
    - In promise.
- The life.
  - The life not ceasing.
    - In reward.

46 There are three causes of the incarnation of Christ.
- That he might bruise the Serpents head. Gen. 3.
- That by his sacrifice hee might appease Gods wrath.
- That he might iustify the vniust by the imputation of his obedience.

47 Three figures of Christ his crucifying, set downe in the Scripture.
- The sacrifices lifted vp on high.
- The offering vp of Isaac.
- The brasen Serpent lifted vp in the wildernesse. Num. 21. Iohn 3.

48 Christ his death for vs, and satisfaction for our sins, is threefolde.
- A worke without example.
- Fauour without desert.
- Charitie aboue measure.

49 The passion of Christ is applied three wayes.
- It is offred by the word, as by the hand of God.
- It is receiued by faith, as by the hand of man.
- It is sealed by the Sacraments & the vse thereof set downe as it were in a Table.

50 There are three fruites of Christ his ascension.
- To send the holy Ghost.
- To be a mediatour to God the Father.
- To preserue the Word and the Church.

51 The sonne of God was chaunged three manner of wayes.
- From his humanity, to his diuinitie in his transfiguration.
- From passion to immortality in his resurrection
- From minoritie to his Fathers equalitie, in his ascension.

52 Three things concurre in the person of Christ. Bernard.
- The worde.
- The flesh.
- The soule.

These three are one, & this one is three. Not by confusion of substance, but by vnitie of person.

53 Christ loued vs three maner of waies. Bernard.
- Sweetely.
- Wisely.
- Valiantly.

In that he tooke our flesh vpon him.
In that he eschewed all fault.
In that he suffred death.

54 There are three meruailous coniunctions as Luther saieth, in the expositiō on the xx. chap. Gen.
- The coniunction of the Father and Sonne in diuinitie.
- The coniunction of diuinitie and humanitie in Christ.
- The coniunction of Christ wͤ his Church.

55 Christ confoundeth ẏ world and all things therein, 3. wayes.
- He accountes the chiefe wisdome thereof to be foolishnesse.
- He reckoneth their best works for iniustice.
- He changeth their best good into euill.

56 Christ hath made vs partakers of three necessarie things.
- Of his Crosse.
- Of his Gospell.
- Of his spirite.

Hee hath redeemed vs by his death on the Crosse.
He hath instructed vs by his Gospell.
He hath confirmed and sanctified vs, by his spirit.

57 The whole world did meruaile at three workes of Christ. Chrysost.
- That he rose againe after death.
- That hee ascended into Heauen in the flesh.
- That he conuerted the whole worlde by his twelue Apostles.

58 Christ had three witnesses which did testifie of him.
- John Baptist. Iohn 1. verse 15.
- His workes. Iohn 5. verse 36.
- His father, Matth. 3. verse 17.

59 Christ doth excel the Saintes in three things.
- In dignitie of person.
- In worthinesse of office.
- In perfectnesse of giftes.

These doe not exclude his diuinitie.

60 The

60 The ioy which the Angels did expresse at the Natiuitie of Christ, is said to be great for three causes.
- For the matter which is great, namelie, our reconciliation with God.
- For the continuance & stedfastnes thereof, for it continueth constant for euer.
- Because it is spiritual & pertaining vnto all those that haue the gift of Faith.

61 Christ did foreshew 3. kinds of warre.
- Of outward enemies.
- Of seducers.
- Of false brethren.

Paule saieth, fighting abroad, feare within, & dangers in false brethrē.

62 Christ did raise three persons from death, as some iudge in 3. seuerall yeeres.
- The first yeere the widowes sonn, Mar. 7. verse 14. 15.
- The second yeere the daughter of Iairus. Luke 8. verse 54. 55.
- The third yeere Lazarus. Iohn 11. verse 44.

63 Christ reuealed three singuler secretes vnto three Apostles, Iohn the Euangelist, Peter and Iames.
- His transfiguration on the hill Thabor. Luke 9. verse 28.
- The reuiuing of Iairus daughter. Luke 8. verse 51.
- The treasō which Iudas practised against him. Iohn 13. verse 26.

64 Christ is to be considered of vs in three times.
- Before his incarnation. — God, the worde, the image, the Sonne of God.
- At the time of his incarnation. — Iesus Christ, God and man, the sonne of Mary, ỳ sonne of God, the sonne of man, Emanuel.
- In his glorification, after his resurrection, & ascension. — All God, all man, the truth of his diuine and humaine nature remaining.

65 Three thinges doe teach vs that the holy Ghost is true God with the father and the sonne.
- Testimonies out of the Scripture, as Acts 5. Ananias did lie vnto the holy Ghost, not vnto men, but vnto God.
- The worke of creation. Iob 33. the spirite of God made me, and the breath of the almightie, reuiued me.
- That which is euerie where, seeth, & filleth al things with his presence, knoweth and heareth al things. Psal. 139. whether shal I go from thy spirit.

66 The Apostles receiued three giftes when the holy Ghost descended vpon the day of the feast of Penticost.
- The gift
  - Of interpreting the scriptures.
  - Of knowledg of all languages.
  - Of a constant heart bolde to set foorth the trueth.

67. The light of the holy Ghost doth rule vs in three things.
- In our counsels.
- In our maners.
- In the actions of our whole life.

68 The holy Ghost doth confirme three things in vs.
- Faith.
- Hope.
- Loue.

69 The holy Ghost doeth gouerne three things in euery godly person.
- The minde. — It doth lighten the minde with the light of the holy word.
- The heart. — It doth kindle the heart that it may conceiue the motions of good workes and vertues which please God.
- The will. — It doeth moue the will to be willing to to doe whatsoeuer God willeth in his worde.

70 Three especial heresies which doe ouerthrow the doctrine of the holy Ghost.
- Of the Græcians which wil haue the holy Ghost to proceede from the Father only, and not so likewise from the Sonne.
- The Macedonians which say the holy spirit is a liuing creature.
- Of the Sabellians which affirme the holy Ghost to be all one with the Father and Sonne, and not three persons.

71 We commit sinne three maner of wayes.
- In not rewarding good thinges w good things.
- In requiting euill with euill things.
- In recompensing the good with euill things.

On the contrary these 3. things are praiseworthie.
- To reward good thinges with good things.
- Not to acquite euil with euill.
- To recompēce euil things with good.

72 The

72 The almightie created three vitall spirites.
- Which is not couered with flesh. — Of Angels.
- Which is couered wt flesh. but dieth not with the flesh. — Of men.
- Whiche is couered with flesh, and dyeth with the flesh. — Of brute beastes.

73 We sinne three maner of wayes.
- Of infirmitie. — Against the Father, because hee is the God of might.
- Of ignorance. — Against the Sonne, because hee is the perfection of wisedome.
- Of malice. — Against the holy Ghost, because he is the giuer of grace.

74 Wee are put in minde of three things so oft as we behold a rainebow.
- Of the anger of God when he destroyed the world with water, whereof the blew colour is a witnesse.
- Of the mercy of God, who will not vse that punishment againe.
- Of the latter iudgement, and burning the world with fire. The fierie colour of the rainebow shewing the same.

75 The creation of the world is an euident testimony of three excellent things.
- Of the Wisdome.
- Of the Omnipotencie.
- Of the Goodnesse of God.

76 Three thinges shew that the ende of the world is at hand.
- Because the ende of the Romaine Empire is at hand.
- Because there is a general defect and apostacie from the Faith throughout the world.
- Because the Gospell hath beene preached throughout the world.

77 Three names of Angels are vsed in the Scriptures more then others.
- Michael, who is like God: Dan. 10. & 12. chap.
- Raphel, Gods Physition. Tob. 3. verse 17.
- Gabriel, The strength of God. Dan. 8. & 9. chap. Luke 1.

78 Three chiefe offices which Angels doe execute towards vs.
- They withdraw vs from ſinne.
- They defend vs from enemies.
- They lead vs into heauen.

79 The holy Ghoſt the comforter, giueth vs three things.
- The earneſt of ſaluation.
  - That he may beare witneſſe to thy ſpirite, that thou art the Sonne of God.
- The light of knowledge.
  - That when thou haſt done all ẏ thou canſt, thou ſhouldſt thinke thy ſelfe to be an vnprofitable ſeruant.
- The ſtrength of life.
  - That which is impoſſible for thee by nature, is made eaſie to thee by grace.

80 Three thinges to bee conſidered in the creation of the creature.
- Who made it?
  - If we aſke who made it? God.
    - For there is no author more excellent then God.
- By what hee made it.
  - If by what hee made it? Ye ſaid, & it was done.
    - No Art of more force then the worde of God.
- Wherefore he made it.
  - If wherefore he made it? becauſe hee is good.
    - No cauſe better then that good ſhoulde be created of God that is good.

81 The whole world hath bene three times ruled by 3. lawes.
- The lawe of nature.
- The lawe of Moſes.
- The lawe of the Goſpel.

Sixe thouſand yeares the worlde ſhall endure, and then bee burned, ſaith Elias.
- 2000. before the lawe.
- 2000. vnder the lawe.
- 2000. vnder the Goſpell. But for ẏ elect ſake theſe laſt dayes ſhal be ſhortned.

82 Faith as Auguſt. ſaith is of three things and times.
- Of things paſt.
  - We beleue that Chriſt is dead which is paſt.
- Of things preſent.
  - We beleeue that Chriſt ſitteth at the right hand of his Father which is preſent.
- Of things to come.
  - We beleeue ẏ he ſhall come to iudgemẽt, which is to come.

83 Beliefe

83 Beliefe is of three sortes.
- To beleeue that there is a God, is of knowledge.
- To beleeue God, is to consent to his truth.
- To beleeue in God, is to haue true confidence in his mercy.

84 There be three kinds of knowledge.
- To learne to knowe onely for knowledge sake. — The first curiositie.
- To learne to know, to that end to be knowne of others. — The seconde, vaine glorie.
- To learne to knowe, that thou maist be edified. — The thirde, perfect charitie.

85 Faith and hope differ in 3. things.
- In obiects. — Faith apprehendeth a present benefit: Hope looketh for one to come.
- In offices. — Faith apprehendeth the promise made by Christ, which neither hope nor other workes can do.
- In subiects. — Faith is a knowledge in the mind, and trust in the wil: Hope is in the wil, and in the heart.

86 Faith exceedeth three things as Bernard saith.
- The end of mans reason.
- The vse of nature.
- The boundes of experience.

87 Three things without all doubt are to bee hoped for of God.
- Pardon. — Pardon of our sinnes.
- Grace. — Grace in regeneration.
- Glory. — Glory after resurrection.

88 Three thinges in which our whole hope consisteth.
- In the loue of adoption.
- In the truth of Christ his promises.
- In the power of his redemption.

89 The hope of the wicked may be compared to three things.
- To dust scattered with the winde.
- To smoke flying in the aire.
- To a guest departing the same day that he came.

90 Charitie is of 3. sortes.
- Towards God.
- Towards our selues.
- Towardes our neighbours.

91 Our neighbour, though hee bee euill, must be loued for 3. causes.
- For Gods sake. — If thou louest God, thou wilt loue his sonne also.
- For his owne sake. — If thou louest thy brother when he is in helth, thou wilt loue him also being diseased.
- For thine owne sake. — Thou shalt loue him, ỳ thou maiest gaine his loue which seeketh to hurt thee.

92 Gold and charitie are compared together three manner of wayes.
- As gold doth excell all mettals, so charitie doth excell all vertues.
- As gold is rare and deare, so likewise is charitie.
- As gold is more faire and durable thẽ other metals, so charitie endureth.

93 The humble man escheweth three vices.
- Singularitie, whereby a man will be accounted more holy.
- Arrogancie, whereby a man doth set foorth himselfe above others.
- Presumption, whereby a man doth account himselfe fit for greater matters, then in deede he is fit for.

94 Patience doeth suffer any paine for three things.
- God and godlinesse.
- Faith and religion.
- Vertues and lawes.

95 By three maner of meanes, the vertue of patience is exercised.
- Of God we suffer punishments. — Wherein we must take heede, That we doe not murmure against God for our afflictions.
- Of the deuil temptations. — That the temptations of the deuil cause vs not to consent to sinne.
- Of our Neighbors persecutions, losse, and reproch. — That ỳ mischiefe of our neighbor prouoke vs not to requite euil for euil.

96 These

96 Theſe three things are a great praiſe for the iuſt.
- To holde his peace when his ſeruaunt reuileth him.
- If hee forbeare him that is ſicke, when hee offereth iniurie.
- If hee make no anſwere to a poore man, charging him with vntruth.

97 Patience is a great vertue for 3. things.
- If thou hurteſt not him, of whom thou was firſt hurt.
- If thy ſelfe being hurt, thou doeſt forgiue him.
- If thou ſpareſt him, whome thou couldeſt haue hurt.

98 Three examples of patience in the Scripture.
- Of Iob. Iam. 5. you haue heard of the patience of Iob and ſeene his end.
- Of Chriſt the onely paterne of patience. 1. Cor. 1. 1. Pet. 2.
- Of Lazarus which bare patiently infamie, vilenes and contempt. Luke 16.

99 A good life conſiſteth in theſe three things.
- To eſchew euill.
- To doe good.
- To perſeuer in goodneſſe to the end.

100 Perſeuerance hath affinitie with theſe three.
- It is the ſiſter of Patience. — In aduerſitie.
- The daughter of Conſtancie. — In labour.
- The friend of Peace. — In proſperitie.

THE SECOND HVNDRETH OF THE Triplicitie of Diuinitie.

1 Three things are comprehended in the knowledge of God.
- TO know who God is, namely, the Father, the Sonne, and the holy Ghost.
- To beleeue in him.
- To direct and gouerne our life according to his will.

2 Abraham receiued 3. Angels into his house, and they talked familiarly with three personnes of the same house.
- With Abraham the master of the house.
- With Sara his wife.
- With their maide Hagar.

3 Three things which the diuel will not graunt.
- That Christ is the sonne of God.
- He cannot abide that Christ should bee man.
- Hee will not confesse that Christe hath done those thinges which in trueth he hath done.

4. Three things chiefly to be remembred.
- Gods benefites, that wee may render thankes.
- Our sinnes, that we may be sorie for them.
- Our death, that we may be carefull to liue well.

5 Poore men are more easily conuerted vnto God then rich men for three causes.
- Because pride is annexed with riches: and as Gregorie noteth: Pride of minde is a hinderance vnto trueth.
- Because the heart of a rich man is full of the cares of this world, which choke the worde of God.
- Because rich men haue temporall comfortes, and therefore do little regard spirituall consolations.

6 Our

6 Our old aduersarie the diuell is bound with three things.
- When our minde being tempted, doeth not consent to euil, and take delight therein.
- When we can so rule our minde, that wee hate not our neighbour when he speaketh reprochfull wordes against vs.
- When wee can so gouerne our minde, that wee murmure not against God, when he punisheth vs for our deserts.

7 Three weapons wherewith we may repulse the deuill.
- The worde of God.
- Faith in Christ Iesus.
- Feruent prayers.

8 Saint Ierome saieth, that we ought only to boast of one thing: which is, that we knowe God aright, not of those 3. things which worldlings do glory in.
- Wisdome.
- Strength.
- Richesse.

9 To loue God w̄ all our heart, wyth all our soule, with all our might, consisteth in 3. things,
- Not to be led away with flattery.
- Not to be seduced with deceits.
- Not to be ouercome with iniuries.

10 We must prayse God with three instruments.
- Our mouth. For it is the instrument wherewith he will be glorified.
- Our heart. Singing and giuing thanks in heart vnto God. Ephes. 5.
- Our workes. Let your light so shine before men, that they may see your good workes and glorifie your father which is in heauen. Math. 5. vers. 16. and chap. 7. verse. 21. Rom. 2. verse. 13.

11 The feare of God worketh 3. things.
- It correcteth our mindes.
- It driueth away sinnes.
- It preserueth innocencie.

12 God is to bee feared for 3. causes.
- Because the house of him that feareth not God, shall soone be ouerthrowen. Eccles. 27.
- Because he that feareth not God shall dwell in places where shall be no regard of knowledge.
- Because that God is able to cast both bodie and soule into hell fire. Math. 10. Luk. 12.

13 Three causes which moue vs to feare God
- All calamities which happen vnto mākind: death, diseases, destruction of cities and nations, hunger, warres, &c. Also dreadful punishmentes whiche afflict the wicked, shewing that God is angry with sinners.
- All the exhortations of the Prophetes vnto repentaunce. The lawe of GOD, and the horrible curses which are added vnto that lawe.
- The death of the sonne of God.

14 About the time ỳ the world shall haue end, men shal be euil inclined 3. maner of waies.
- They shall be louers of themselues, following pleasure and riotousnesse.
- They shall be greedy and couetous.
- They shall be high minded and proude.

15 Three sortes of people are called to religion.
- One sort God calleth by holy inspirations.
- Another sort is chosen of men by good counsels, as Hippolito was conuerted to the Faith by the instructions of Saint Laurence.
- The thirde sort is constrained to enter into religion by some necessitie or misaduenture happened vnto them.

16 Humility is a vertue which doeth chiefly comprehend three thinges.
- Humilitie acknowledgeth her own vncleanes and infirmitie, and doth feare God.
- Shee doth not desire matters aboue her vocation, but keeping her selfe within her bounds, she resteth hoping in Gods helpe.
- She doth not despise others which are gods instrumentes, but acknowledgeth Gods gifts in them, knowing that all labour is in vaine vnlesse he prosper it.

17 He that is humble and lowly as he ought, doth reape triple commoditie.
- He hath God dwelling with him.
- The humble man is honoured of men, and they alwayes giue him a good report.
- Hee alone hath the fruit thereof, because humilitie is the mother of shamefastnesse, the way of patience which leadeth to wisdom, the keeper of feare and faith.

18 The tokens of true humilitie consist in 3. things.
- In behauiour. — He that is humble in mind and body, doth shew the same by looking stedfastly vpon the ground, and in not laughing without great cause.
- In wordes. — He speaketh fewe wordes and soft, and holdeth his peace vntil he be asked.
- In deedes. — He doth nothing but that which is agreeable with good maners, and that without pride.

19 Patience doeth comprehend and signifie three things.
- A stedfastnesse of the minde, suffring any affliction or contumelious reproches without murmuring or repining.
- A reuenge giuing a deadly wounde, & heaping coles of fire vpon our enemies heads.
- A close martiring, not without rewards.

20 When we suffer any crosse or affliction, we must be patient for three causes.
- That wee may followe the example of Christ.
- Because God hath so commanded.
- That we may gather the fruites of patience.

21 Christ commaundeth in the v. chap. of Math. That we should not resist euil: and by 3 precepts doth exhort vs vnto patience.
- He commandeth that whosoeuer shal strike thee on the right cheeke, to turne to him the other also.
- He commandeth if any man will sue thee at the lawe, and take away thy coate, to let him haue thy cloke also.
- He commaundeth that whosoeuer will compell thee to goe a mile, to goe with him twaine.

22 We must suffer 3. kindes of euill patiently.
- Necessary euils, such as can neither be altered, amended, nor hindered.
- Accidentall euils, which haue not happened vnto vs by our owne euill counsell.
- Such euils as we haue deserued.

Iusta pateris, gratia meritis pateris.

23 The reward of patience.

- 1. James 1. Blessed is the man that endureth temptation: for when he is tried, he shall receiue the crowne of life which the Lord hath promised to thē that loue him.
- Prouerbes 19. A mans knowledge is perceiued by his patience.
- 1. Peter 2. If when yee doe well yee suffer wrong and take it patiently: this is acceptable to God.

24 Three things direct vs in the right path, and suffer vs not to goe astray.

- Loue, which banisheth all wearines & causeth al labour and trauail to seeme easie.
- Hope, of promise or reward.
- Faith, which is grounded vpon promises, and beleeueth in God.

25 Vnlesse the spirite of God do establish and seale our mindes, that they may continue stedfast in faith, we shall be ouercome by one of these 3. things.

- Either by Sathan who is furnished with a thousand arts, sleightes, and deceits, to entrappe vs.
- Or by our owne frowardnes & inconstancie, which is easily seduced by euill examples.
- Or by persecution & affliction which cause vs despaire & throw our selues headlong into hell.

26 Three chiefe rewards of perseuerance.

- A crowne of life. Apoc. 2.
- A plentifull reward in heauen.
- Life euerlasting. Matth. 24. He that endureth to the end shalbe saued.

27 Three things wherewith we may comfort our selues being in tribulation.

- That the sonne of God is our aduocate, our mediator, and maketh intercession for vs. Luke 22. Iohn 17.
- That he will not suffer vs to be tempted aboue our power. 1. Cor. 10. verse 13.
- That he heareth our prayers, and will helpe vs in time of neede.

28 Three

28 Three properties that belong to Epicures.
- They neither feare nor reuerence God, & esteeme al godlineſſe as a mockery.
- They offer sacrifice vnto their guttes, other God they know not.
- Neither griefe nor feare can compel them to be carefull for the time present, or to come.

29 Three kindes of doubting repugnant to faith.
- To doubt of God.
- To doubt of his prouidence.
- To doubt of the certaintie of that doctrine which the Prophetes and Apoſtles deliuered.

30 All Idols had their originall of three things.
- Of ſuperſtition.
- Of wicked imitation.
- Of flattery.

31 Three efficient cauſes of Idolatrie.
- The deuill fretting with hellish heate, and haggish hate, and prouoking mans miſerable nature to deuiſe idoles, thereby to haue God in deriſion.
- The blindneſſe of mens mindes, and boldneſſe to reiect the worde which hath bene deliuered by the Prophets and Apoſtles, and deuiſing ſtraunge opinions and worſhipping of God after their owne pleaſure.
- A perſuaſion of wiſdome, and a good intent, which not content with the word of God onely doeth imagine it can inuent more excellent kindes of worſhip.

32 Three cauſes why Idolatry ſhould be aboliſhed.
- Becauſe it is ſinne againſt the firſt commandement, not to aboliſh images, Iudges 2.
- Becauſe not being aboliſhed, they trouble the church of God. 3. King. 18. Elias ſaith, I haue not troubled Iſrael, &c.
- They are to be aboliſhed for feare of punishment, becauſe God is angrie with idolaters, and wil punish them. Deuteron. 4. Hoſ 2. and 7.

33 We must fight with three sortes of weapons against heretikes.
- With prayers. — To convert them.
- With learning. — To convince them.
- With lawes. — To condemne them.

34 Euill men doe persecute the good three manner of wayes.
- By hatred of their hearts.
- By injuries in deedes.
- By reuilyng wordes.

God commaundeth that wee resist them by three contrary things.
- With loue of hearte when he saith, Loue your enemies.
- With giuing benefits when he saith, Do good to them that hate you.
- With praying for them whē he saith, Pray for thē which reuile & persecute you.

35 Three thinges to be knowen and marked concerning superstition.
- That it doeth spring of true godlinesse, and diuers wayes doth weary mens mindes.
- That it doth vaunt of the title of true religion, and doth allure multitudes of people vnto it, and doth gouerne them.
- It attributeth a certain vertue vnto things without Gods ordinaunce or naturall reason.

36 Magicall blessings or enchantings doe differ from the blessings of the Patriarchs three manner of wayes.
- Magicians are not called of God to blesse.
- They abuse good wordes, and wrest them to another end then God hath appointed.
- They haue no promise that their endeuour shall take effect.

37 The proud mans heart is destitute of three good things.
- It is hardened, and wanteth godlinesse.
- It is voyd of Contrition.
- It is dry, wanting the dew of spirituall grace.

38 Three horrible thinges may bee noted in a proude man.
- That he striueth against God.
  - By transgressing Gods commandements.
- That he will make himselfe equall with God.
  - By desiring to bee almightie as God is.
- That he exalteth himself aboue God.
  - In y he will haue his owne cōmandement obserued, though it be cōtrary to gods cōmandement.

39 Three

39 Three things being thought vpon, shoulde abate the pride of man.
- Our birth which is lamentable, because we are borne in sinne,
- Our life whiche is nothing els but labour and griefe, and subiect to many inconueniences.
- Our death which is terrible, especially, because we shall be consumed wt wormes.

40 Three partes of repentance.
- Contrition. — In the heart. — Because we beleue with the heart vnto righteousnesse.
- Confession. — In the mouth. — Because we cõfesse with the mouth vnto saluation. Rom. 10. ver. 10
- Satisfaction. — In workes. — Because the offence is not forgiuẽ, before restitution be made.

41 Pride is an exalting of the minde which doeth raise it selfe aboue our
- Creation,
- Vocation.
- Humane condition.

42 By the shameful falles of three, it doth appeare that security hath no place to reste in.
- Neither in heauen. — In heauen Lucifer sinned through securitie.
- In Paradise. — In paradise Adam sinned through securitie.
- Nor in ỹ world. — In the worlde Judas being one of Christ his Disciples, sinned thorow securitie.

43 Three things in Christ worthy to be wõdered at.
- The examples of his life. — Whereby he edified the enuious.
- His wordes of wisdome. — Whereby he instructed the ignorant.
- The maruels of his glory. — Whereby he did conuert the vnbeleeuers.

44 Three benefites which wee haue receiued, ought to moue vs daily & hourely to giue thankes vnto God.
- Our creation.
- Our redemption.
- Our iustification.

45 Let vs giue thankes vnto God all the day long, and especially acknowledge three benefits.
- Because hee hath sanctified vs beeing vncleane.
- Because we haue receiued those thinges of his maiestie which we had not.
- Because he hath giuen vnto vs those things which we neuer deserued.

46 The thanksgiuing of three sortes of men ought deseruedly to be reprehended.
- Of hypocrites which is fained.
- Of worldlings which is for custome sake.
- Of such as are newly recouered of a sickenes which is wont to be very short.

47 Preaching is vsed for three purposes.
- That God may be feared.
- That God may be known, and his wil fulfilled.
- That many may be made inheritours of eternall life.

48 Three kindes of confession in the holy scripture.
- Confession of praise.
- Confession of trueth.
- Confession of a fault.

49 Three effectes of confessing the truth.
- A confirming of the doctrine sent from heauen.
- A strengthening of those which are weake in faith.
- Testimonies of the iudgement to come and eternall life.

50 Christ in the v. of Matthew commaundeth vs not to sweare by 3. things.
- By heauen. — Because it is ỳ throne of God.
- By earth. — Because it is his footstoole.
- By our head. — Because man cannot make one white hair or one blacke.

51 For 3. causes as Augustine saieth, it seemes that we should not sweare at all.
- Lest we should take a facilitie in swearing.
- Least our facilitie bring vs to a custome of swearing.
- Least by that custome we fal into that danger which is prouided for swearers.

52 For

52 For 3. causes we may lawfully sweare.
- That God may bee worshipped and glorified. Esa. 19. ver. 18. 1. King. 22. vers. 14.
- That truth may be maintained.
- That innocentes beeing circumuented by craft may be deliuered from danger.

53 Three things to be obserued in othes.
- We must not vse all maner of othes.
- We must not vse them alwayes.
- We must not vse them for light occasions.

54 By 3. maner of wayes men forsweare themselues.
- Either when they deceiue, or are deceiued.
- When they thinke that to bee false whiche is true.
- Or when they thinke that to be true which is false.

55 Three things are like othes
- Vowes.
- Couenants,
- Promises.

56 The 4. commaundement of thole ten whiche were deliuered vnto Moles was appointed to be kept for 3. causes.
- To signifie vnto vs the spirituall rest.
- To maintaine ecclesiastical gouernment.
- That seruants and cattel might cease from their labour.

57 Three principall holidayes on which the Iewes vsed to goe vp to Ierusalem.
- On Easter day.
- On Whitsonday, otherwise called the feast of Pentecost.
- On ỳ day of the feast of tabernacles, which was wont to be obserued the 15. of Sept.

58 We ought to meet together on those daies which by ỳ church are appointed holydaies for 3. causes.
- That we may heare the word of God.
- That we may pray vnto him.
- That wee may confirme our faith with the Sacraments.

59 Three things which as Luther affirmeth, wil destroy christian religion.
- Forgetfulnesse of benefites which we haue receiued by the Gospel.
- Mans wisdome which wil bring all things in order, and with euil counsell make common quietnes.
- Securitie which raigneth here and there, and in euery place.

60 Three kindes of hearers of the woorde of God are prayse-worthie.
- They which listen attentiuely.
- They which lay it vp in their heart.
- They which shew foorth the fruites thereof in their life.

61 The knowledge of 3. things very necessary for a christian.
- To know God.
- To know his will.
- To know himselfe.

62 Three most necessary things for a christian man.
- True repentance.
- Feruent prayer.
- Patience.

63 The whole life of Christias as Melanchon teacheth, ought to be directed vnto 3. purposes.
- That God may be glorified.
- That the Church may be beautified.
- That wee our selues in the Church seruing God, may looke for eternall rewardes.

64 Three thinges in a Christian which must agree together, That his light may shine before God and men.
- Faith.
- Doctrine, and
- Life.

65 S. Paule vnto Titus chap. 2. saieth, that a Christian ought to liue 3. maner of wayes.
- Soberly.
- Honestly.
- Discretely.

66 Three things God requireth at our hands. Deut. 10.
- That we feare him.
- That we loue him.
- That we walke in his wayes.

67 Paul in the epistle to the Galath. doeth warne Christians to take heede of 3. things.
- That they be not desirous of vaine-glory.
- That they prouoke not one another to anger.
- That they enuie not one another.

68 Paule in the 5. to the Ephes. will not haue 3. things named amongst Christians.
- Fornication.
- Uncleannesse.
- Couetousnesse.

69 Christians haue 3. accusers before God.
- The diuell.
- The lawe.
- Their owne conscience guiltie of a fault.

70 Paule in the 2. chap. to Titus, willeth a minister to do 3. things with authoritie. { To { Speake. / Exhort. / Reproue.

71 Three things are necessary for a Christian at all times. { Faith towards God. / Loue towards our neighbour. / Mortification of ẏ flesh towards our selues.

72 The Israelites being in aduersitie, and comforting and exhorting one another vnto faith and obedience, vsed to speake thus as in a prouerbe. { Be of good courage. / Trust in God. / Follow thy vocation. { That God which prouided the Ramme for Abraham to sacrifice, he also will sende happie successe to thy enterprises, Gen. 22. ver. 13.

73 Preachers and Ecclesiastical rulers should alwayes meditate on three sayings in the scripture, and not suffer them to slide out of their memories. {
We must one day render an account of our Stewardship, and of euerie idle word. Luke 16.
Whē I shal say vnto the wicked, thou shalt surely die, and thou giuest not him warning, nor speakest to admonish the wicked of his wicked way, that he may liue, the same wicked man shall die in his iniquitie, but his bloude will I require at thy hand. Ezech. 3. vers. 18.
An hard iudgement shall they haue, ẏ beare rule. Wisd. 6. vers. 5.

74 Three things by which appeareth, that it is very difficult to preach. {
Because of all things it is most laborsome.
Because of all things it is most dangerous.
Because of all things in the world it is most despised, and subiect to the iudgements of most vile persons.

75 Three things necessary for a Preacher, that he may haue many hearers. { Learning. / Eloquence. / Holinesse of life.

76 The Preacher of the worde of God ready to goe vp into the Pulpet, must remember three things. {
That he hath Christ for his Iudge.
Angels beholders of him.
Simple hearers whose mindes are easily wounded.

77 Three ornaments fitte for a ministers house.
- An open gate.
- A godly household.
- A good librarie.

78 Three sorts of euil ministers.
- Which teach ill, and liue wickedly.
- Which teach well, and liue euilly.
- Which teach ill, and seeme to liue well.

79 One of these 3. things doeth surely happen vnto ministers which preach the worde of God in euil princes courtes.
- Either for feare they denie their master Christ, as Peter did. Iohn 18.
- Or they are handled as Christ was in Herodes court, and made a mocking stocke. Luke 23. verse 11.
- Or they are cast into prison, tormented and slaine, as was Iohn Baptist. Matth. 14. verse 10.

80 Three horrible euils were ỹ cause of the rich mans condemnation, of whom there is mention made in the 16. of Luke.
- Securitie. In that he did not repent, nor had no feeling of Gods wrath and iudgement. Riot and surfeting. Hauing no care of the saluation of his soule.
- Want of faith. In that hee did not respect Lazarus: for where true faith is, there cannot be crueltie towards the afflicted.

81 The man is blessed that doeth these three things. Psalm. 112.
- Pitieth the poore.
- Lendeth to them that want.
- Gouerneth his affaires by iudgement.

82 Trueth is stronger then 3. strong things. 1. Esdras 3.
- Strong wyne.
- A woman.
- A strong king.

83 Heretikes doe represent the properties of 3. beasts. Bernard.
- They are biting, like dogs.
- Subtill, like foxes.
- Proude, like lions.

84 Histories and the old fathers doe attribute three thinges vnto heretikes.
- Great knowledge.
- A shew of wonderfull holines.
- A disagreeing with other Churches.

85 Three

85 Three sortes of angels.
- The sonne of God. Gen. 48.
- The preachers of the word. Malach. 2.
- Spirites created by God. Mat. 18. 2. Pet. 2.

86 For 3. causes heretikes doe trouble more the godly teachers, then the common lay men.
- Godly teachers do more easily vnderstand their deceites, and bark at them as good dogs doe in the entrie of their masters house.
- Godly teachers cannot defend themselues with external force, and many times the communaltie which shoulde defend thē, doth forsake them.
- The pretence of heretikes is alwaies to diminish the glory of God and holy worship, whereof the ministers are perfect and godly teachers.

87 Three things to be noted in the enemies of Christe and hys church.
- Firſt, they are vnthankfull, and after the maner of ỹ world, for a great good turne they repay great ingratitude.
- Secondarily, they haue zeale wout knowledge, they will seeme and bee accounted defenders of truth.
- Lastly, they are manslears and do all things with execrable crueltie.

88 Three sortes of hypocrites workes, which compel Esay in his fift chapter to cry, Wo vnto them.
- Such as speake good of euil and euil of good.
- Such as stand in their owne conceits.
- Such as drawe wickednesse vnto themselues with the cordes of vanitie.

89 Whatsoeuer we doe, is both good and iust if we be not deceiued with three thinges. Augustine.
- If forgetfulnesse confounde not our memorie.
- If error obscure not our vnderstanding.
- If iniquitie peruaue not our will.

90 Hypocrites as Bernard witnesseth, are
- Iudges. — But, without authoritie.
- Witnesses. — But, by hearesay.
- Accusers. — But, without trueth.

91 Christ hath 3. sortes of souldiers.
- Some he hath placed in the kingdom of the earth, and these are fighting souldiers. Ephes. 6.
- Some are triumphant soldiers, for these he hath ordained the kingdome of heauen, vnto whom after the victorie, he wil giue a crowne. 2. Tim. 4.
- Some are cowardes and fugitiues, and for these he hath appointed the prison of hell Esay 24.

92 The godly are afflicted sometime for 3. causes.
- That their faith may be tried.
- That true repentance may increase in the.
- That they may be stirred vp vnto the desire of eternall life.

93 The thoughts of men not regenerate, are of 3. sorts. 1. Iohn 2. verse 16.
- After the concupiscence of the flesh.
- After the lust of the eyes.
- After the pride of life.

94 Let a minister liue so that he may be as a paterne of good life vnto his hearers following the example of Paul.
- 1. Cor. 4. verse 16.
- 1. Cor. 11. verse 1.
- Phil. 3. verse 17.

95 The chiefe knowledge of a Christian consisteth in 3. things.
- To beleeue inuisible things.
- To hope for things promised.
- To loue God though he seeme to shew himselfe to be our enemy by punishing vs.

96 Three things to be obserued in all things that we doe.
- That we follow the expresse worde of God.
- That we craue Gods aide.
- That we looke for such euent as shal please him to send.

97 Three giftes of God which proceede out of his own mouth. Prouerb. 2.
- Wisedome.
- Knowledge.
- Understanding.

98 Three

98 Three kindes of knowledge requisite in a Christian.

- Wisedome too knowe what belongeth to God that we may desire heauenly things.
- Understanding for the worlde that we may learne to despise it.
- Foreknowledge of our death, that while we liue we may liue to God.

99 For 3. causes it was necessary that Christ should rise againe the third day.

- That the prophesie might be fulfilled. Hos. 6. vers. 2.
- That his body should not corrupt. Psal. 16. verse. 14.
- That the omnipotencie of his Diuinitie might be linked with his humanitie.

100 Three arguments and testimonies against the Anabaptists to proue that Christe was borne of the flesh of the Virgine Marie.

- Of the promises made vnto Abraham & our forefathers. Gen. 22. verse 18. item 26. verse 3. And in thy seed shall all the nations of the earth be blessed. All such promises shoulde be false, if Christe had not come out of the wombe of the Virgine Mary.
- It is necessary that Christ should take flesh of the virgin Mary, seeing in many places of the scripture he calleth himself the sonne of man.
- It is manifest in the first chapter of the epistle of S. Paul to the Romans, verse 3. the words be these, Who was borne of the seede of Dauid according to the flesh.

THE FIRST HVNDRETH OF THE Triplicitie of Philosophie.

1 The whole course of mans life consisteth in these three.
- To be borne weeping.
- To liue laughing.
- To die sighing.

2 He is worthily called a wise man.
- Which remembreth things past.
- Which he marketh the course of things present.
- Which foreseeth things to come.

3 Three things obtaine great friendship.
- Faire speach in presence.
- Good report in absence.
- Faithfulnesse in fellowship.

4 Three sortes of men differ in wishing.
- The ambitious. — Wisheth so muche, that for it he is hated.
- The base minded. — Craueth so little, that euery man ouercroweth him.
- The vertuous. — Desireth a meane with loue.

5 Three sortes of men accounted happie in this world.
- He that oweth nothing.
- A man single and not marries.
- He that hath new buried his rich parents.

6 Three sortes of men woefull to beholde.
- A rich man fallen into pouertie.
- A vertuous man displayed.
- A wise man scorned of the ignorant.

7 Three thinges which euery man doeth in respect of his enemies.
- He feares. — Whom he feares, he hates.
- He hates. — Whom he hates, he bewares.
- He bewares. — Whom hee bewares, hee seekes his destruction.

8 Plutarch doth require these 3. things in a young man.
- Temperance in his minde.
- Silence in his tongue.
- Bashfulnesse in his countenance.

9 The art of gouernment was { Found out. By experience. / Defended. By science. / Conserued. By prudence.

10 Pride is noted in a man by 3. things. { To shew a certaine statelinesse in going. / To disdaine his companions and equals. / To separate him selfe from the company of others with a vaine kinde of selfe-loue.

11 Three causes why a man may bee earnest in giuing good counsell, because { It is an easie thing. / Of little cost. / And the best gifte a man can giue vnto his friende.

12 Three desires amongst frieds { To inioy health. / To possesse honour. / Not to suffer necessitie.

13 Three soueraign plaisters for a heart which is greeued. { Temperance. / Time. / Forgetfulnesse.

14 Three things good for euery man. { To vnderstand well. / To speake better. / To doe best of all.

15 Alphonsus king of Aragon, vsed to thank God most hartily, especially for 3. causes. { For that he made him a man, & not a brute beast. / For that he was a christian. / For that hee was prince and ruler ouer so many countries.

16 Plato at the point of death, yeelded thanks vnto nature, for 3. causes. { That he was borne a man, and not a beast. / That hee was a Grecian borne, and not a Barbarian. / That it was his chaunce to liue in the time of Socrates.

17 Aristotle ỳ Philosopher approching vnto death, his scholers requested him to vtter some sententious saying vnto them in steed of a last will & testament, who sighing, said, { I came bubled into this world. / Here I haue liued carefully. / I depart troubled, being vnskilfull and ignorant.

18 As dogs be like Wolues, so three sortes of men are like friends.
- Parasites. — Fawne for the belly.
- Flatterers. — Toden to the eare.
- Hypocrites. — Dissemble in religion.

19 The couetous man doth alwayes offende three persons.
- God.
- His neighbour.
- Himselfe.

Frō God he withholdeth his right.
He denieth things necessary vnto his neighbor.
He keepeth that which is needful, from himselfe.

Vnthankfull to God.
Wicked to his neighbour.
Cruell to himselfe.

20 Euil counsailers teach a yong and vnskilful prince, 3. things which afterward hurt him and his subiects much.
To preferre.
- Profite before honesty.
- Gaine before vertue.
- Tyranny before modesty.

21 A good counsailer should be furnished with these 3.
- Experience of many things.
- True loue towards him vnto whom he ministreth counsell.
- Libertie to speake freely.

22 Three things ought to be considered in a witnesse.
- The nature. — That a witnes be a man and not a woma, for women are diuers & inconstant in their reports.
- The condition. — That he be free & not a bondslaue, for he will conceale a truth for feare of his maisters displesure.
- The life. — That he be innocent and not infamous, for iustice will not accompany a wicked man.

23 We ought to beare 3. sortes of affection towards him that is conuicted of a crime.
- Loue. — Considering his nature, wee ought to loue him, because he is a man.
- Hatred. — Considering his fault which he hath committed, we should hate him.
- Pitie. — Considering the paine which he must suffer for his fault, we ought to pity him.

24 No man ought to praise himself, nor desire to be praised for 3. causes.
- For if he respect the time he hath passed, he shall finde that he hath done many things for which he ought to be sory.
- If he consider of the time to come, he shall perceiue many imminent dangers whereof he should be afraid.
- If he regard ỳ present time, he shal find many defects & much want in himselfe, which minister occasion of bashfulnesse.

25 Upon 3. occasions men vse to excuse themselues for not doyng thinges which they were enioyned to doe.

- Either when they are wearie & would rest.
- Or when that which is appointed doeth seeme to be hard and difficult.
- Or when it seemeth to be vnfruitfull and vnprofitable.

26 For three causes wee ought to vse few words.

- Because of many words, proceede many faults.
  - Socrates the Philosopher holding his peace amongst company, & being asked why he did so, answered, Because I haue beene sorie sometimes for speaking, but neuer for holding my peace.
- Because it is a signe of foolishnesse to vse many wordes.
  - Solon the Philosopher being silent when other men talked, One demaunded of him whither he helde his peace for want of wordes to speake, or for that he was a foole: He answered, No foole can holde his peace.
- Because manye words are ỹ causes of discontentmẽt & displesing.
  - Xenocrates the Philosopher saide vnto one that was a great babler, If you heard your selfe with my eares, you would hold your peace.

27 Those which are angry make small accompt of 3. things which should be highly esteemed.

- Old age which ought to be reuerenced.
- Affinitie of kinred.
- Benefites which are past.

28 Those iudges can not iudge vprightly, which either

- Suffer themselues to be corrupted with giftes.
- Are moued with authoritie.
- Will requite friendship, or reuenge enmitie.

29 Our minde must be preserued from three thinges.

- Anger. — Fretteth.
- Hatred. — Consumeth.
- Glory. — Puffeth vs vp with pryde.

30 A guiltie conscience worketh 3. miracles.

- It maketh the heauen & earth though they were x. times greater then they be, to be narower then a moule hole.
- It causeth strong men to be so fearefull that they are astonished at the shaking of a leafe.
- It stirreth vp the little dog, which though it hath slept all his life time, yet at his death it barkes, & is in the stead of a thousand witnesses.

31 Three thinges make a man very sorowfull.
- That he must needes die.
- That he knowes not when.
- That after death he knowes not where hee shall be.

32 Three powers of the soule assigned vnto three parts of the bodie.
- Reason to the head.
- Anger and other perturbations, to the heart.
- Lust and concupiscence, to the liuer.

33 Three instruments of mens actions.
- Sence.
- Understanding.
- Appetite.

34 The countrey life is maistresse of 3. things.
- Frugalitie.
- Diligence.
- Justice.

35 The whole life of man passeth away with doing three vnnecessary things.
- A great part with doing euill.
- A greater doing nothing.
- The greatest with doing thinges to small purpose.

36 All men are busied about one of these 3. things.
- Honestie.
- Profite.
- Pleasure.

37 The Sunne hath 3. titles attributed vnto it.
- It is called
  - The eye of the world.
  - The pleasure of the day.
  - The beautie of heauen.

38 The Astronomers testifie that there commeth profite from the Sunne 3. manner of wayes.
- By influence.
- By motion.
- By light.

39 The world is likened to the sea for 3. causes.
- Because it
  - Swelleth
  - Burnes
  - Fometh
    - With pride.
    - With couetousnesse.
    - With lust and riot.

40 We ought to rule our tong in speaking, 3. maner of wayes.
- To speake but little of the noble sort.
- To speake well of all men.
- To speake nothing in commendatiō of our selues.

41 Hee that will liue in quiet must frame himselfe to 3. things.
- Heare.
- See.
- And say nothing.

42 Democritus the Philosopher is thought to haue thrust out his owne eyes for 3. occasions.
- Because his sight did hinder his inward meditations.
- Because hee could not looke on women without lusting after them.
- Because he cold not patiently abide to behold the flourishing estate of wicked me.

43 The Philosopher Aristotle beleeued but 3. things.
- That which he touched with his hand.
- That which he saw with his eyes.
- That which he coulde comprehend in argument.

44 Hope is good for 3. causes.
- It is a remedy in aduersitie, wiping teares frō the eyes, for hope only doth sustain thē whom iniurious fortune doth oppresse.
- It nourisheth the life, promising better successe to morow.
- It reuiueth not a man at his death, but exalteth his heart to immortalitie.

45 Hope doth comfort 3. sortes of men, of whome others are past hope.
- Him whom the Phisitions haue giuen ouer.
- Him that is bound and cast into a deepe dungeon.
- Him that hath suffred shipwrack being tossed with waues: hope perswades to cast his armes abroad.

46 Hope is misliked of some men.
- Plato and Pindarus call it a dreame of him that waketh.
- Cato saith, It maketh great things smal, and small things nothing.
- Another saith, that it is a griefe and an vnprofitable burden which wanteth euent.

47 Three things to be noted concerning the affection of loue.
- To loue them which hate vs, is a diuine vertue.
- To loue them that loue vs againe, is a common thing amongst men.
- But to hate them that loue vs, is worse then brute beastlinesse.

48 Three

48 Three things requisite in all good workes.
- Knowledge how to doe them.
- Power able to doe them.
- Will to be readie to doe them.

49 Three guides to pouertie.
- Gluttonie.
- Sloth.
- Whoredome.

50 Three things worthy praise are attributed vnto perseuerance.
- Cicero saieth, it is a stedfast and continuall vpholder of that which is grounded vpon reason.
- It doth search out the truth and followe it alwayes.
- It can not bee altered to depart from the truth, neither by fauour, allurements, nor giftes.

51 Three most dangerous things will not alter the minde of a iust man (being resolute in his purpose) from the state of stedfastnesse, Horace.
- Not the rage of citizens commanding that which is euill.
- Nor the puffed and lowring countenance of a terrible tiraunt.
- Nor Iupiters thunderboltes, the gates of hel: no though the world shuld be turned topsi-turuie.

52 Three abhominable sayings of the Epicures.
- There is no pleasure after death.
- A vengeance on him that careth for to morrow.
- Neither feare thou the latter day, nor wish for it.

53 Three causes why men loue one another.
- One loueth, because he is loued.
- An other, because he is auaunced to honour.
- The thirde, because he loketh for some benefit at his hands whom he loueth.

54 Pride doth study to conioine 3. things with her selfe.
- Power.
- Nobilitie.
- Riches.

55 Th[illegible]

55 Three things which Pythagoras chiefly wyshes for himselfe.
- Beautie.
- Riches.
- Health.

56 S. Ierome writing to Ruffinus saith. That a friend
- Is long sought for.
- Scarcely to be found.
- And hard to be kept.

57 Phanorinus writing of ambitious persons, saith, That
- Some be crosters. — Which ambitiously attempt high matters.
- Some full of hate. — Which haue obtained things too good for their degrees.
- Some be miserable. — Which are deceiued by hope.

58 Three thinges which cause a man keepe his friends.
- If he giue much.
- If he aske little.
- If he take nothing.

59 Three thinges which wee ought to take in good worth of our friend.
- The gift.
- His good will.
- His counsaile.

60 The minde which is couetous of money, knoweth
- Neither howe too abstaine from that which is forbidden.
- Nor howe to reioyce in that which is graunted.
- Neyther howe to frame it selfe vnto goodnesse.

61 Cicero saith, that he is wont to be called a chyttife fellow.
- Which neither for feare doeth forsake his fortresse, which is the part of a coward.
- Neither for couetousnesse doeth not restore that which was closely committed vnto him, which is a point of iniustice.
- Neither rashly hath misbehaued him selfe, which is starke foolishnesse.

62 You may mark three things in flatterers.
- They are vaine in heart.
- They haue lyes in their mouth.
- Their throtes are open sepulchres, breathing out filthie & abhominable speeches, which seeme to infect the aire euen like ỹ stench of dead bodies.

63 Such

63 Such as are hearers of slanderers, as Philostratus witnesseth, are
- Louers of many wordes.
- Followers of lightnes and credulitie.
- Enuious hearers of euil matters.

64 Truth is likened vnto these 3. things.
- The light. — For the light is pleasant vnto him that hath a cleare sight, but offensiue to one that is poze blind.
- The smell. — The smell which is comfortable to man wyll eyther driue away, or kill a serpent.
- The taste. — Bread is sauourie to a sounde taste, but vnsauourie too hym that hath a sore mouth.

65 Hatred is likened vnto these 3. things.
- Fire. — For as the fire doth consume that substaunce wherby it is nourished, so hatred cõsumeth the heart wherein it hath been nusled.
- A Moth. — As the Moth doth gnaw the garment whereof it is bredde, so hatred gnaweth the heart wherein it was conceiued.
- A Bee. — As a Bee pricking another doth loose his sting and can neither make hony, nor liue but a small time after, so the heart pricking another with the sting of hatred, doth loose many sweete vertues, and killeth it selfe.

66 Three things to be learned of them that apply themselues to any Arte.
- Let him bee apte too learne, neither let him perswade himselfe that he knoweth all thinges after a little instruction.
- Let him be readie to beleeue, though hee vnderstande not all thinges: because as Aristotle saieth: The learner must beleeue.
- Let him bee obedient, and not contemne good admonitions, nor condẽne wholsome counsels.

67 Three thinges being in one man, make him very learned.
- Arte, maketh him certaine.
- Use, maketh him readie.
- Imitation, maketh him expert.

68 The drunken man commeth in contempt by his surfetting.
- He is an abhomination before God and his Angels.
- He is scoffed and scorned of men, & thought vnfit for honest exercises.
- He is confounded with the diuell, and leads by all maner of mischiefe.

69 Drunken men by too much swilling, bring 3. euils vpō thē selues.
- To stumble and tremble.
- Madnesse.
- That at length they die eyther blasted or striken with a Planet.

70 King Philip of Macedon receiued 3. lucky messages at one time.
- That hee had wonne the games at Olympus by the running of his chariots.
- That his Captaine Parmenio had ouerthrowen the Dardanians.
- That hys wyfe Olympia had borne hym a sonne which was called Alexander.

71 Three things to be required of a Iudge, which are necessary to the discharging of his office.
- Let him heare the accusation, and listen as well to the poore mans complaint, as to the rich mans request.
- Let him sift the acculation by examining witnesses, & allowing of lawful proofes.
- Let him pronounce the sentence of Iustice earnestly, without respect of fauouring one, or hating the other.

72 The Iudge must haue respect vnto three things.
- The law.
  - The authoritie of the lawe must bee defended without crueltie.
- The guiltie.
  - The former life of him that is guilty his disposition, and his nature must be considered.
- The people.
  - He must haue respect vnto ỳ people, least he spare thē that be guilty to the hinderance and danger of the common wealth.

73 Three thinges as Aristotle saith, make a Iudge ignorant of the truth.
- Loue.
- Hatred.
- Priuate gaine.

74 Licurgus

74 Lycurgus & almost al the other Law readers of the world, albeit in many thinges they were different, yet they had full concord and agreement in these three.
- To honour God.
- To owe compassion to the poore.
- To beare a reuerence to old men.

75 All mens actions, or all the deedes of men are threefold.
- Some thinges are done to a godly & honest ende and purpose, and these are worthie praise.
- Some are done vpon vrgent necessitie, and these are not vnworthy of excuse.
- Some are done to an euill entent, yet not of necessitie, and these deserue punishment.

76 A wise man lamenteth and repenteth that he hath done these 3. things.
- Gone by sea, when hee might haue gone by land.
- That he hath reuealed his secrets.
- That he hath let one day passe without doing some vertuous thing.

77 Marcus Sergius had the vse of three handes.
- A right hand. — When he lost his right hand, he receiued 23. wounds.
- A left hand. — He fought in 4. sundrie battels with his left hand.
- An iron hande in stead of his right hand. — He fought with his iron hand at the siege of Cremona and tooke 12. places in Gaule.

78 Three great benefites we receiue when we eate cheries.
- They clense our stomacke.
- The meate of them breedeth good blood.
- The kernels of them are good against the disease of the stone.

79 A gentle minde is of three sortes.
- Wilde to suffer.
- Ready to forgiue.
- Willing to helpe.

80 We must put 3. things out of our mindes.
- Cares.
- Feare.
- The desire of other mens wealth.

81 Gold as Basilius saith, is
- The snare of our soules.
- The hooke of death.
- The baite of sinne.

82 The craftinesse of the Eagle is knowne by three things.
- She layeth stones in the nest which haue the vertue to driue away serpents.
- She teacheth her yong ones to flie.
- She buildeth her nest in a safe place.

83 Three excellent things in the flying of the Eagle.
- She flyeth very swift.
- She flieth farre higher then any other bird.
- She is neuer wearie with flying.

84 Three things shew ỳ there is great clemencie in Lions.
- They will not hurt them that lie groueling.
- They will exercise their crueltie sooner against men, then women.
- They will not hurt children vnlesse it bee when they be almost famished for hunger.

85 There be 3. things in ỳ night which cause vs to sleepe.
- The darkenesse. — For men desirous to sleepe, doe seeke the darkest places.
- The cold. — For both in Winter men sleepe more soundly, and such as are cold of complexion, will sleepe longer thē others which are hote.
- The moisture. — For according to Philosophie, moist vapors arising from the stomacke, and ascending to the braine, doe prouoke sleepe.

86 There be 3. things very commendable in the Dolphin.
- The loue it beareth vnto man. — Arion was saued in the sea by a Dolphin.
- The protection of her yong ones. — If it chance any of her yong ones to bee taken by Fishermen, they will not forsake them, but follow them so extremely, that they will suffer themselues rather to be taken, then forsake them.
- Her swiftnesse. — For Plinie reporteth, that shee is the swiftest of all fishes.

87 We

87 We must seeke to get money for 3. causes.
- For necessary expences.
- To keepe credite.
- To preuent greeuous mishaps.

88 Three famous ciuill warres among the Romans.
- Betweene Sylla and Marius.
- Betweene Cæsar and Pompey.
- Betweene Antonius & Augustus Octauius.

89 Three thinges necessary for the increase of corne.
- Good seede.
- Good ground.
- Gods blessing.

90 Three monstrous thinges which be in many men.
- An enuious heart.
- A couetous minde.
- A proud looke.

91 Three things very necessary in warre to obtaine victory.
- To deliberate & consult wisely of al things.
- To keepe close that counsell which is concluded on, least by treason it be reuealed to the enemies.
- To know assuredly by espials the condition and state of the aduersaries.

92 Charles the v. said, that there is three things which maintaine warre.
- Victuals.
- Money.
- Souldiers.

93 Three things needfull for the that will ouercome cruel enemies with a small army.
- Munition.
- Money.
- Counsell.

94 He that will place his battel must foresee 3. things.
- The sunne.
  - The sunne before the face taketh away the sight.
- The dust.
  - The dust filleth the eyes, and hurteth them.
- The wind.
  - The winde in fight helpeth the weapons.

95 Three things which deserue the praise of goodnesse.
- To ouercome crueltie with gentlenes.
- To moue them to be better affected that do vs iniury.
- To suffer patiently whatsoeuer is done vnto vs.

96 We may read in the chronicles of Flaunders, that king Edward of England warryng against Philip Valeſius king of France, by his letters offred him 3. conditions, To fight either

- Perſon to perſon.
- A hundred againſt an hundred.
- Armie againſt armie.

King Philip made anſwer, that he would none of his offers, neither would yeeld to any thing which he demanded.

97 Tamburlanes of a ſhepeheard being made king of Perſia, when he went to lay ſiege to any towne, he woulde 3. ſundrie dayes pitch 3. tentes of ſundry colours, ſignifying 3. things.

- The 1. day a white tent. — The white ſignified, that he woulde not hurt any that would yeeld vnto him.
- The ſecond day a red tent. — The red ſignified, that hee would put euerie one to the ſworde.
- The 3. day a blacke and ſmoky tent. — The blacke and ſmokie tent ſignified, that whatſoeuer remained, ſhoulde ſmell of fire and ſmoke.

98 That a man may ſinne the leſſe, let him take heed of three things.

- Euil occaſions.
- Euill cuſtomes.
- Euil conuerſations.

99 Three ſorts of men which care not greatly for meate.

- Couetous men.
- Such as be ſorowfull in heart.
- They that loue ſolitarines.

100 We muſt not be curious, nor careleſſ in 3. things.

- Of good rule and order in another mans houſe.
- Of the diuine gouernement of the almightie.
- In the counſels of noble men.

THE SECOND HVNDRETH OF THE Triplicitie of Philosophie.

1 Three thinges disclose mens impatience, & make them murmure.
- TO serue without recompence.
- To aske and be denied.
- To giue and haue no thankes.

2 Three thinges which euery man is loth to indure.
- Pouertie in olde age.
- Infamie after honour.
- Banishment from his naturall countrie.

3 A man is most greeued for 3. thinges.
- To see the death of his children.
- To heare the losse of his goods.
- To see the prosperitie of his enemies.

4 Three things vndoe a man.
- To deferre and prolong his businesse.
- To meddle with other mens matters.
- To reiect the good counsell of his friends.

5 Three enemies to good counsell.
- Hatred.
- Anger.
- Couetousnesse.

6 Three thinges make a man willing to serue.
- Gaine.
- Loue.
- To see his seruice acceptable.

7 Chilo the Græcian being asked what was hard, answered,
- To keepe close secret counsell.
- To keepe a man from idlenesse,
- To suffer wrong.

8 Hee that yeeldeth himselfe to the world, ought to dispose himselfe to 3. things which he cannot auoid.
- To pouertie, for hee shall neuer attaine to the riches that he desireth.
- To suffer iniurie, paine and trouble.
- To businesse, without expedition.

9 Three

9 Three sorts of men ought not be made partakers of secret counsell.
- The man that will be often angrie for smal occasions.
- The drunkard that in his fit will report al he knoweth.
- He that is in subiection to a woman.

10 Pythagoras beyng demaunded of king Leontius, what differēce there was betweene Phylosophers and other men, aunswered. Mans life seemeth too be like a congregation assembled to see agame to which men resort for sundrie purposes.
- Some by theyr own actiuitie to winne the worship of ỳ game. — To get praise.
- Some for Lucre sake to buy or sel somewhat. — In like maner men whiche are come vnto this lyfe as out of an other life & nature, occuppe themselues wt diligēce, either — Profite.
- Other some minding neyther to gain nor to profite, come onely to beholde & see what is done. — Or regarding neither, applie their mindes to searche and knowe the nature of things, of which sorte are Philosophers, that is to say, Louers of wisedome.

11 Glory is sought for 3. maner of wayes.
- Either by doing some valiaunt acte which may be eternized in ỳ register of fame.
- Or by writing somewhat which the posteritie may read and maruell at.
- Or erecting some famous building for a monument.

12 Three sortes of men whose maners are worthie to be reprehended.
- They which neither inuite their neighbors to banquets, nor being inuited thēselues will come vnto them.
- They which inuite others and bestow banquets on them, but they themselues despise other mens good cheere.
- They which being inuited will come vnto banquets, but will inuite no man to any banquet of their cost.

13 Three

13 Three thinges necessary to the maintenance of our bodies.
- Sufficient meat to appeale the rage of hunger.
- Clothing to couer the bodie, and expel cold.
- Sleepe whiche doeth refreshe the wearied limmes with labour.

14 The body coueteth 3. things.
- Good cheare.
- Sleepe.
- Merry talke.

15 Three sortes of men haue sundrie sortes of maners in giuing and taking counsell.
- One sort of men, whiche see what is to bee doone, and doe it: and these bee the best sort.
- Another sort are those, whiche though they see not into the matter, yet they obey the which haue more knowledge then themselues, and these also are good.
- The thirde sort, (whiche are altogether vnprofitable and abhominable) are of those men which are neither gouerned by their owne wisedome, nor will be ruled by the wisdome of other men.

16 Three things which for the vncertaintie of that which may ensue, a man cannot safely giue counsell to enterprise them.
- To take a wife.
- To trauaile by sea.
- To follow warrefare.

17 Three thinges to be noted in giuing counsell.
- To giue counsell to a foole, it is charitie.
- To giue counsel to a wise man, is a signe of vaineglory.
- To giue counsell in a frowarde time, is a token of wisedome.

18 For 3. causes as Auicene saieth, our dinners ought to be greater thē our suppers.
- Because in the day time our naturall heate is helped by the heate of the Sun, to concoct our meate.
- They which exercise themselues had need of meate, that they may be able to labour. But in ỳ day time mē exercise theselues, therfore they had need of more meat.
- With exercise our nourishmēt is easily digested. Therefore in the day time we need more meat thē at night.

19 Three reasons which Galen & Hippocrates allege to proue that it is necessary for the health of our bodies, to eate more meat at supper then at dinner.

- Because the time is longer betweene supper and dinner, then between dinner and supper, wherein seeing we may concocte more meat, we may also eate more meat at supper.
- Because sleepe following after supper, doth helpe concoction. Hippocrates 1. Aphoris. 15.
- Rest & quietnes helpeth concoction and digestion, wheras little mouing or exercise is very hurtfull after meate.

20 In histories we can reade of 3. cities onely which were besieged 3. yeeres continually together.

- The first Bizantium in the time of Seuerus the Emperor.
- The second Bethoron in the time of Adrian the Emperour.
- The third Samaria.

21 Three sortes of men which should not bee hindered in their purposes.

- He which will lawfully marry a wife.
- He which wil helpe the needie.
- He which from a wicked life is purposed to returne to vertue.

22 Three thinges are required as necessarie for a man and his wife.

- Loue inwardly in the heart.
- Concord outwardly, in dwelling togeather peaceably.
- Both an outward and inwarde agreement to doe good workes.

23 Daily exercises of reasoning and disputing, are profitable for 3. things.

- They sharpen the wit wonderfully.
- They doe confirme & strengthen our iudgement concerning profitable and necessary things.
- They breede quicknes in resoluing doubts and intricate questions.

24 There is a continual desire of riches in men, as saieth Democritus.

- He that hath nothing, is troubled with a desire to get wealth.
- He that hath enough, is molested wt cares in keeping that he hath.
- He that hath lost all he had, is vexed with sorow for his mishap.

25 Three

25 Three sorts of men gather riches couetously for 3. causes.
- The first is giuen to pleasure, loueth riches that by the helpe of them he may continue in his voluptuous liuing.
- He that is ambitious and desirous of vaine glory, desireth treasure, that by the aide thereof, he may be aduanced & accounted honorable.
- A man fearing future pouertie, scrapeth vp wealth by hooke or crooke, hoordeth it, and keepeth it, doubting hunger, age, diseases, banishment, &c. and reposing more trust and confidence therein, then in God.

26 Three things which seeme to make a man happie.
- Sufficiencie. — Wanting nothing.
- Tranquilitie. — Grieuing for nothing.
- Securitie. — Fearing nothing.

27 Three thinges proper vnto beautie.
- It is fraile, and fadeth in short time.
- Many wicked vices of the minde, are couered with the vaile of beautie.
- It hath brought commoditie to fewe, but many vnto destruction.

28 Our auncestors fained a triple fortune, or 3. fortunes.
- One blind. — She was called blinde, because she bestowed benefits vpon euill and vnthankfull persons.
- An other mad and furious. — Mad, because she easily snatcheth and taketh away that which she hath giuen.
- The third, deafe. — Deafe, because she will not heare the complaints of the poore.

29 Ignorance is of 3. sortes.
- Some is good when wee are ignorant of euill.
- Some is euill when we are ignorant of good.
- Some is indifferent which is neither good nor euill.

30 We are ignorant of many things which we might know, and that for 3. causes.
- Either for carelesnes of the knowledge of them. — This kind of ignorãce hath no excuse.
- Or for sloth to learne them.
- Or for shamefastnes to enquire after the.

31 Ignorance also is of 3. sortes. after another maner.
- One is affected, which wil not know that which it knoweth.
- Another grosse, which for sloth and negligence, will not learne and search forth.
- The third invincible, which remaineth after all diligence.

32 Three thinges which are a ioy to the beholders.
- Loue agreement amongst brethren.
- Loue amongst neighbours.
- A man and his wife keeping faith & loialtie together.

33 Beautie hath prerogatiue aboue deformitie, 3. manner of wayes.
- Beautie setteth forth honestie, as saith Pacatus, for vertue in a comely body is alwayes more acceptable.
- We more willingly talke with those which are faire, then those which are foule, as Aristotle witnesseth.
- Beautie is of more force to commende any bodie, then anie letter of commendation.

34 Three thinges make men breake their couenants.
- Vngodly desire of gaine.
- Heavie anger.
- Lust which setteth mens hearts on fire.

35 Three euils for the most part accompany beautie.
- Faire people are disdainefull, and pride followeth beautie, and beautie howe little soeuer it is, proud it is.
- There is great strife betwixt beautie and chastitie. And that which pleaseth many, is kept with great danger.
- It is an occasion of sinne, or a stirrer vp of foolish loue: for lightnesse hath alwayes bene a suter to the faireſt.

36 Three excellent gouernours.
- God gouerneth the world.
- The minde gouerneth the soule.
- Wiſedome doth rule and gouerne the felicitie of this life.

37 Lampedo is thought happie for euer (as Plinie writeth) for three causes, for that she was
- A kings daughter.
- A kings wife.
- A kings mother.

38 All morall Philosophie is deuided into 3. partes.
- Ethicall. — Which pertaineth to the gouernement of a mans owne selfe.
- Oeconomicall. — Which belongeth to the gouernement of a mans house.
- Politicall. — Which concerneth the gouernment of the common wealth.

39 Three things which whette the eie sight.
- To view fountaines of water.
- To looke vpon greene things.
- To behold a mans selfe in a looking glasse.

40 Three commodities of letting blood.
- It cheareth the hearts of such as are sad.
- It appeaseth such as are angrie.
- It keepeth louers from running mad.

41 Three sortes of people will tell trueth alwayes for the most part.
- Children.
- Fooles.
- Careleſſe men.

42 Three chiefe parts in a man
- The braine. — Weeldeth sense.
- The heart. — Life.
- The liuer. — Nourishment.

43 Three things which can seldome or neuer be cured.
- Fretsie.
- Herefie.
- Ielousie.

44 Three thinges necessarie to obtaine and maintaine authoritie.
- Wonderfull wisedome.
- Happie and prosperous successe in the businesse of our vocation.
- The good opinion and inclination of the peoples mindes towards vs.

45 Crafty & bold counsels haue three things proper vnto them.
- At the first, in shew they do delight.
- Afterward, being in execution, they appeare hard to be compassed.
- Lastly, in euent they are found to be woefull and lamentable.

46 We may foretell of ỹ change of weather 3. maner of wayes by the moone.
- The Moone appearing pale, it betokeneth we shall haue raine.
- The Moone appearing red, foresheweth we shall haue windes.
- The Moone appearing white, presageth we shall haue faire weather.

47 Three things which are as necessary as any phisike.
- A ioyfull heart.
- Quiet rest.
- A moderate diet.

48 Three thinges necessary to be knowen in drinking.
- To drinke but litle and often at dinner.
- Not to drinke betweene meales.
- To drinke at the beginning of supper but not after.

49 Three things ouercome patience.
- Griefe cõquereth ỹ strongest hearts. Tibul.
- Unskilfulnesse then which as Seneca affirmeth nothing is more vnpatient disdaining to heare any reason.
- Feare, lest ỹ sufferance of one iniurie should prouoke men to offer vs another iniurie.

50 Three necessary offices for a good wife to execute whē her husband is sicke.
- Of a Cooke.
- Of a Phisition.
- Of a Thirurgion.

Imitating the example of Stratomacha the wife of K. Deiotarus.

51 Three causes why a man may weepe for the death of his friend.
- In as much as we reioice in his life, it is necessary we should weepe at his death.
- Since two heartes united in one honest affection haue but one being and place of residence, it is good reason that we bewaile the death of our chosen friende, euen with the same nature and compassion that we would do our owne.
- Least we be euill spoken of. Eccl. 38. ver. 17.

52 The glory of a man exalted vnto honor, engendreth 3. things.
- Strife among great men.
- Suspition among his equals.
- Enuy among the meaner sort.

53 Three

53 Three things abate pride.
- Sicknesse.
- Pouertie.
- Imprisonment and bondage.

54 Marcus Aurelius the Emperour was forewarned of great & grieuous punishmentes whiche should fall vpon the citie and citizens of Rome, by 3. strãge miracles which happened in ẏ time of his Empire.
- As he was in the Temple of the virgins vestals, sodainly there entred in two hogs, and ran about his feete, & there fel downe dead.
- Another day as he came from his high Capitoll to haue gone out at the gate Salarie, hee sawe two kites ioyning together with their talents, and so fell down dead in his presence.
- Within a short season after as he came frõ hunting a wilde beast, while hee was giuing two grey houndes which hee loued well water to drinke, sodainely they fell downe dead at his feet also.

55 Three things doe hasten our death.
- Sorow.
- Solitarinesse.
- Desperation.

56 One demãded of Diogenes what were best for a man to do, to be in fauor of the gods, & beloued of the people. He answered,
- Reuerence and honour much the gods.
- Bring vp his children in due correction.
- And be thankfull to his benefactors.

57 Three mothers bring foorth three euill daughters.
- Truth, the mother, hatred the daughter.
- Riches, the mother, enuy the daughter.
- Familiaritie, the mother, contempt the daughter.

58 A noble mã being desirous to knowe of K. Alexãder for what cause he would be goueruour of the whole world. He made him this answer. Al wars are raised for one of these 3. causes, either
- To haue many gods.
- Many lawes.
- Or many kings.

Therefore would I be conqueror of ẏ world that I might command throughout the worlde.
- That they honor but one God.
- Obserue but one law.
- Serue but one king.

59 Three

59 Three tokens to know a wise man by.
- To endure.
- Not to exalt himselfe being praised.
- If he know when to speake, and when to be silent.

60 Three principall plagues which Princes should take heede of.
- To call their owne follies and rashnesse Prudence.
- Their crueltie, Justice.
- To fatten themselues with the misery and calamitie of the poore people.

61 Three things which soone deceiue a man.
- Faire speach.
- Great giftes.
- Little knowledge.

62 Three sortes of men which are worthy to be acounted good.
- Common peace makers.
- They that can forget iniuries done vnto them.
- They that will not forget to acquite good turnes.

63 The Romans had a lawe named Falcidia, which was enacted for the reforming of disobedient childrens maners, containing 3. things.
- For the first offence hee was pardoned, if there were any hope of amendment.
- For the second, he was punished.
- For the third, he was banished.

64 Three sortes of men easilie get friends.
- Pitifull men.
- Curteous men.
- Liberall rich men.

65 No man should thinke himselfe worthy the honor of three.
- Of a Prince.
- of a Priest.
- Of a Judge.

66 Men may lawfully fight in defence of 3. things.
- The Lawe.
- The Prince.
- The Countrie.

67 Three thinges doe allure vs vnto Epicurisme.
- The diuell which promiseth pleasures, and the goods of this world to thē that worship him.
- Our owne fleish & frantic which preferreth sweete and pleasaunt thinges aboue all goodnesse.
- Greedie gutlinges which by their example entice the ignoraunt vnto the like beastlinesse.

68 Patience ouercommeth any aduerse calamitie, 3. manner of wayes.
- Not by striuing, but by suffering.
- Not by murmuring, but by giuing thanks.
- Not by weeping but by hoping.

69 Pride being in a mā, causeth him to bee lesse estemed, though he haue these 3. thinges.
- The fauour of men.
- Wisedome.
- Beautie.

70 Wee cannot yeelde worthie thanks vnto three, as Aristotle affirmeth.
- The gods.
- Our parents.
- Our masters.

71 Ambitious mē are not without these 3. vices.
- They are very desirous of vainglory.
- They are very witty in cauilling at other mens words, and reprouing their deeds, that thereby themselues may winne the peoples heartes.
- When they are become famous in the mouthes of the common people, though through the labour of others, yet they are so stout and high minded, that they dare enterprise any thing.

72 Three thinges are daungerous for young men.
- Solitarinesse.
  - Because whē a man is solitarie, the Diuell is moste readie to tempte him.
- Common companie.
  - Because of euill talke which corrupteth good maners.
  - Because it is the inuenter of naughtinesse.
- Idlenesse.

73 Humilitie is ye key of knowledge, whereof though there are many precepts, yet these 3. chiefly to be observed.

- To contemne or despise no kind of learning or knowledge.
- Not to be ashamed to learne.
- Hauing obtained knowledge not to extoll himselfe aboue any man.

74 For 3. causes men crie with a loud voyce.

- When he is farre off vnto whō they woulde speake.
- When they talke with one that is deafe.
- When they are incensed with anger.

75 Iulius Cæsar vsed to carry 3. things with him while he followed the warres.

- His penne, To write the whole course of the Romans successe in their warres.
- His bookes to find himselfe occupied.
- His lance, to helpe to repulse his enemies.

76 The bishop of Sarisbury did affirme that there is 3. wayes to conclude peace between the papists and protestants.

- That the Protestants shold yeeld vnto the Papists, which they wil neuer do, being gouerned by the word of God.
- That the Papists should yeeld vnto ye Protestantes, whiche they will neuer doe, while myght and multitude might preuaile.
- Wherefore it remaineth, that the stronger in fight, doe vtterly ouerthrowe and discomfite the weaker.

77 Three euill qualities of euill customes.

- They take away from a man the sense and feeling of his sinnes.
- They make men euery day worse & worse.
- They neuer forsake a sinner before hys death.

78 Pomponius affirmeth, that there are 3. sortes of bodies.

- One which hath but one shape. As a man, wood, a stone.
- Another, which cōsisteth of many bodies, agreeing or hanging together as a ship, a house.
- The third, which is comprised of many and sundry (as suppose of many bodies cōprehended vnder one name:) as the people, a congregation, an army, a legion.

79 Three

79 Three things though they be very good, yet they pleale not euery body.
- Raine, though it will doe very much good to the earth towards increase.
- Upright gouernement.
- The labours of learned men.

80 Gluttony doeth harme vnto men 3. maner of wayes.
- It maketh the body deformed & mishapen.
- It breedes infirmities, and somtimes bringeth death.
- It causeth them to be insatiable like rauenous brute beastes.

81 Appius Claudius did assay 3. manner of wayes to bereaue Virginia of her virginitie.
- By prayer and request.
- By great gifftes.
- By threatning.

82 Augustine reporteth ỹ there are 3. kinds of errors.
- The first kinde, when that whiche is false is thought to bee true according to his meaning that is the author of it: As if a man should thinke that Idoles are true gods, because they are called gods in the Scripture.
- When that which is false is take for truth as if by reading Lucretius bookes, thou shouldest thinke the soule to consist of motes of the Sun, which he both wrote and thought, and yet it is an error.
- When something of another mans writing, is beleeued to be true, which the Author neither thought nor meant, as if a man should thinke the Epicure to accoũt vertue to be the chiefe felicitie, because hee praiseth continencie.

83 Three vertues most conuenable in a woman.
- Sobrietie.
- Silence.
- Chastitie.

84 Wee salute 3. sortes of people when we meete them.
- Our betters. — Of necessitie.
- Our equals. — Of our owne will.
- Our inferiors. — Of meere vertue.

85 Three renoumed kings haue 3. sundry titles.
- The king of Englande is intituled Defender of the Church.
- The king of France is called ye most Christian king.
- The king of Spaine is termed the most Catholike king.

86 They which sigh much, are troubled with one of these three pallions.
- Sorow.
- Lone.
- Anger.

87 These 3. vices keepe together for company.
- Gluttonie.
- Drunkennesse.
- Leechery.

88 Three kindes of people are iealous.
- Such as be euil of condition themselues, for they muse as they vse.
- Such as haue faire wiues, and great resort of men vnto their houses.
- Old men that marry yong girles.

89 There are 3. points of wisedome.
- To beleeue litle.
- To keepe that which thou hast.
- To take no thought for that is lost.

90 There are 3. properties of the enuious man.
- To leuell at high markes, and to enuy his superiours.
- To bee bleare eied, and not to enuie those which are farre of, or the dead.
- To be his owne destruction, and his owne executioner.

91 Three thinges which are ouercome one of another.
- Death ouercomes man.
- Fame ouercometh after death.
- Time triumpheth ouer fame.

92 Death hath three Sumners.
- Sickenesse. — Sheweth the weakenesse of the body.
- Aduersitie. — The instabilitie of fortune.
- Age. — Which euer hasteth one foote ready to step into the graue.

93 Labour

93 Labour is good for 3. things.
- It occupieth the minde, and driueth away fantasies.
- It helpeth the body in concoction and digestion.
- It increaseth thy substance, and augmenteth thy store.

94 There are three intollerable plagues.
- Warre, bringeth famine and dearth of all things.
- Famine, breedeth pestilence and diseases.
- Pestilence, bringeth death and desolation in countries.

95 All the lawes of this world are reduced, and haue their originall from one of these three.
- The lawe of nature.
- Auncient custome.
- The ordinances of men.

96 Mans nature is desirous of 3. things especially.
- Of newes, because old thinges are stale and lothsome.
- Of libertie, because we desire to goe abroad, and hate seruitude.
- Of dignitie, because wee desire to triumph ouer our enemies by superioritie.

97 As there are three kindes of starres, so there are three sorts of friends.
- One sorte which appeare vnto the beholders like starres, yet are none: (and these proceede of an exhalation being set on fire:) so some waiting vpon our prosperous fortune, seeme to be our friends, and yet are not.
- An other sorte are wandering Starres, which also haue their owne proper motion. So some are friends which by peruerse will are chaunged and become our enemies, yet hee was neuer true friende which did once desist from being friendly. Salust.
- The thirde sorte are Starres in deede, and fixed Starres: So there are some constant and vnfeined friends.

98 A mans anger or hatred is to be auoided 3. maner of wayes.
- Either to be asswaged and mittigated by wordes.
- Or suffred with silent patience.
- Or eschewed by absence.

99 Cæsar being in the warres of Persia, wrote a letter vnto the Senate of Rome, touching his happy successe, which letter was contained in 3. words.
- Veni. I came.
- Vidi. I sawe.
- Vici. I ouercame.

100 Breuitie bringeth 3. commodities.
- It winneth praise.
- It obtaineth fauour.
- It getteth profite.

Temporibus istis quicunq; placere laborat
Det capiat cupiat. plurima pauca nihil.
Sunt tria gaudia pax sapientia copia rerum
Sunt tria tedia lis. et inedia. fraus mulierum

THE FIRST HVNDRETH OF THE Triplicitie of Poetrie.

1 It is game, and a pleasure for 3. sortes of men to lie.
- Poets.
- Painters.
- Astronomers.

2 Three thinges necessary in a flatterer.
- An impudent face.
- A stedfast colour.
- A changing voice.

3 Three thinges which our auncestours haue abhorred.
- Meate twice sodden.
- A reconciled friend.
- A woman with a beard.

4 Three thinges which will not be hidden.
- Straw in thy shoes.
- A spindle in a sacke.
- A whore in a chamber.

5 Three sortes of men we must take heed of.
- A ruddie Italian.
- A white French man.
- A blacke Almain.

6 Three kinds of people which should not be believed.
- A woman when she weepes.
- A merchant when he sweares.
- A drunken slaue when he prayeth.

7 Three signes of great pouerty in a man.
- A nutte in the pocket.
- Water in a bottell.
- A straw hat in Winter.

8 Three creatures do no good in 3. places.
- Knaues, in a counsell chamber.
- Swine, in a bath.
- Dogs, in a church.

9 The world consisteth in these 3. things and in nothing els.
- Proud misserie.
- Glorious vanitie.
- Sweete bitternesse.

10 Three horrible thinges are reported of the world.
- That it is the region of death.
- The shop of the Diuell.
- The prison of men.

11 Three sortes of benefits perish.
- Such as are bestowed vpon old men.
- Such as are giuen to children,
- Such as are cast away vppon other mens dogs.
- They die before they haue time to requite them.
- They forget thē before they be able to requite them.
- Dogs wil as soone barke at him that giueth thē meat, as at a stranger.

12 Three things which if a mā put trust in them, will deceiue him.
- Old wiues tales.
- Charmes.
- Dreames.

13 Three sorts of things whereof there is plentie, yet in manye mens iudgement there ought to be scarsitie.
- Errors and lies.
- Euill wordes.
- Beggers wiues.

14 Three most filthie places.
- The court wherein a tyrant raigneth.
- An Inne, the host whereof is a theefe.
- A house, wherein the wife and daughters are wantons, the goodmā knowing therof, and holding his peace,

15 Three things vsed by monks which prouoke other menne to laugh at their follies.
- They are shauē and notcht on the head like fooles.
- By their apparrel and going barefoot, they seeme to be beggers.
- Thee weare ropes about their middles like theeues.

16 A certaine monke being very deuout, was accused of incontinency & breaking his vowe, he answered very demurely, that he had vowed 3. things: pouertie, obedience, and chastitie, & yet not at all times, and in all places,
- Pouertie, being in a bathe naked, & wythout his purse.
- Obedience, in the fieldes when hee was alone, & without the company of his betters.
- Chastitie, when he was celebrating masse on the aulter, not in his chamber. This deuout monke hath many companions like himselfe.

17 Trust

17 Trust not 3. thinges.
- Dogs teeth.
- Horses feete.
- Womens protestations.

18 Antisthenes said that three things were absurd.
- To purge wheate from cockle.
- To rid vnprofitable souldiers out of the armie.
- Not to expulse the enuious out of the common wealth.

19 Bonifacius maintained his Popedome after the maner of 3. beastes.
- Entring like a fox.
- Raiging like a lion.
- Dying like a dog.

20 Three things are very bitter.
- Gall.
- Griefe.
- Death.

21 Three sortes of men which may lie by authoritie, without reprehension.
- Old men, seeing no yong man can tell whether it be true or no which they speake.
- Farre trauelers, because rather then wee will aduenture the like daungers which they haue passed, we beleeue that which they report.
- Noble men, because none dare be so bold to controll them, speake they the trueth or not.

22 Three things which women can doe all at once.
- Spinne.
- Weepe.
- Prattle.

23 There is scarsitie of 3. sortes of men in this our age.
- Of priests, for if there were not, one should not need to haue 3. or 4. benefices.
- Of noble men, because citizens do aspire to honor, and buy nobilitie.
- Of Iewes, because christians make an occupation of vsurie.

24 We cannot know ỹ authors of 3. mischiefs which happen oftentimes.

- He that is drunke cannot iustly say, This cup of wine or that made me drunke.
- He that walketh among thornes, & is hurt, cānot declare which thorne pricked him.
- A woman whore being with childe, knoweth not who is the father of her infant.

25 Three sortes of men are very slouthfull.

- They that sit long at dinner.
- They that lie long in bed when they should rise to their labour.
- They that come to the church at the end of seruice.

26 George duke of Saxony, did once boast that hee had at Lipsia 3. monasteries, wherein were such Friers as were wondred at of all the world.

- The first, barefooted Friers, which neuer handled money, and yet did builde sumptuous houses.
- The second, of the order of S. Paule, which had great store of corne, and solde great store, and yet had no fields.
- The third, of the order of S. Thomas, who were without wiues, and yet had many children of their owne.

27 Three thinges confounde a whole multitude.

- Th lawiers book.
- The Philistians receipt.
- The zeale of ministers.

29 When an euill man dyeth, there is great strife.

- The Diuel will haue his soule.
- His friendes the treasure.
- The wormes his flesh.

29 Three things which seldom can be seene.

- A broker which neuer made lie.
- A Collier which neuer was blacke.
- Two hilles neare without a valley.

30 A crooked old man seeketh by 3. things to increase his strength.

- By taking his ease in a warme and softe bedde.
- By drinking good wine and beere.
- By sitting neere the fire, where he may eate a whote pie, rosted apples, and peares, or such like.

31 Three

31 Three things seldom brought to passe, That is
- An errant knaue should proue a good housholder.
- A shamelesse woman should become a modest matrone.
- A dog being vsed to eate durtie puddings, should afterward leaue and loth them.

32 Three things whereof we may hope for no goodnesse.
- Of a tamed wolfe.
- Of a Iew baptised.
- Of a theefe saued from the gallowes.

33 Three things are vncertaine and inconstant.
- The fauour of princes.
- The loue of women.
- The shining of the Sunne in Aprill.

34 Three things which are a disgrace to a rich man, yet no discredite to a poore man.
- To weare a coate of course cloth.
- To haue litle money in his purse.
- To haue fethers sticking in his heard.

35 Three things be not silent where they be.
- Money in the purse.
- Wantonnes in the heart.
- Griefe in sickneſſe.

36 Three sortes of men easily become poore.
- Those which consume their wealth in banqueting and excesse.
- Those which are slouthfull and idle, not caring which end go forward.
- Those which are contentious, and by striuing in law, enrich the Lawier, and impouerish themselues.

37 Three things are intollerable.
- A Gentleman fallen into pouertie.
- A rich rusticall clowne.
- A woman delighting in paintes & brauerie.

38 Three kindes of people will neuer be good.
- Yong men without feare or reuerence.
- Maides without modestie and bashfulnesse.
- Seruants without truth and honestie.

39 Three things which are litle to be regarded.
- Womens noddings.
- Halting dogs.
- Merchants othes.

40 Three things which euery man ought to take heede of.
- Least he be curious when hee readeth ouer other mens letters.
- That he touch nothing in Smiths shops.
- That hee taste nothing in an Apothecaries house.

41 Women haue 3. sortes of teares in their eyes.
- The first of griefe.
- The second of deceit.
- The third of impatience.

42 Three sortes of men which are not content with things present.
- Couetous men, which alwayes looke for more gaine.
- Curious persons which still study for variety.
- Aduiterers which alwayes hunt after newe whores.

43 A dog is to be praised for 3. things.
- For that he can cure and heale himself with his tongue.
- He is a faithfull friend vnto his master.
- And hee will giue warning when any come neere the house.

44 Ther are 3 vnhappy beasts, according to the old prouerbe.
- A good woman.
- A good mule.
- A good goate.

46 A thrifty householder should especially take heed of 3. things.
- New wine.
- Greene wood.
- Hote bread.

47 He hath nothing, neither can loose any thing that is depriued of these 3. things.
- Shame.
- Trueth.
- Honestie.

48 Three thinges are gotten without money.
- Maladie.
- Ignorance.
- Dishonour.

49 Three things necessary for an Inne keeper.
- That he be as mery as Hector.
- That he be as patient as Iob.
- That he be as carefull for his guests as Philemon.

50 We may read 3. thinges in Comedies, of the craftie subtelty of louers.
- That they knowe what their meaning is, that cracke their fingers: & without noise can set the print of a key in ware.
- That they will come sneaking into a house & tread softly on their toes like theeues, faining themselues to haue other businesse there, then in truth they haue.
- That in the hearing of many people, they can tell a faire tale for chastitie, and dispraise lust vtterly.

51 Wee may perceiue 3. great imperfections in louers.
- They are blinde, wanting iudgement, and suffering affectiō to lead them in a string.
- In a smal time they loose body, soule, welth and all.
- They serue filthie whoores, & like oxen are constrained to draw the plough.

52 Three peculier crosses which do afflict louers.
- They liue by another bodies like.
- They speake in a strange language.
- They can see other mens harmes, and cannot perceiue their owne.

53 Three things cannot agree with other 3.
- Sleepe. Riches. Diuine religiō. — with — Desire too learne. Prodigalitie. Humane Superstition.

54 Of 3. thinges wee must be ware.
- Too much wine.
- Strife.
- The Princes anger.

55 Three things wee must eschew and flie from.
- Shame.
- A Serpent.
- An euill woman.

56 Three things are not worth a fleece of wooll.
- A Popes bull.
- A dead mans skull.
- An olde trull.

57 Three things as wholesome as medicines for the body.
- Running.
- Walking.
- Reading with a loude voice.

58 Beautie causeth 3. things.
- Gazers.
- Louers.
- Theeues.

59 Three sorts of men most merry, most free, most mad.
- Priests are most merie, who at burials doe sing when other folke weepe.
- Phisitians are most free, vnto whome it is lawfull onely to kill men: and though it bee death to other men to commit murder, yet it getteth them rewardes.
- Grammarians are most mad, who hauing neither skill in prose nor verse, yet when they looke vpon other mens workes, they will seeme as though they could see very farre in a milstone.

60 Three things will not indure long.
- Constrained loue.
- Painting which women lay on their faces.
- Counterfait coyns.

61 Women are not to be beleeued at three times.
- When they weepe: for they haue taught their eyes howe to gush out with teares at their pleasure.
- When they faine themselues to be sicke, we should not giue them credit till we sawe they were dead.
- When they say that they are not hungrie, if they bring not their trencher & eate, wee must either beleeue that they haue dined in the kitching, or els haue set vp a daintie mouthful for themselues.

62 Three short times seeme very long vnto some.
- The night seemeth long vnto him, whose wife beholdeth hath broken promise.
- The day seemeth long vnto them that owe a dayes worke.
- The yere seemeth tedious vnto those children whose mother doth abridge their liberty.

63 A husbande is forbidden 3. dayes of fasting.
- When the wife is gone to the bath.
- When he hath wel heatē her, & she is angry.
- When she is abroad at good cheere with her gossips.

64 You

64 You may knowe good wine by 3. things.
- The colour.
- The smell.
- The taste.

65 A maker of cleare spectacles did complaine that his Arte was not so gainefull as it had been before times, & that for 3. causes.
- Because old monks and priestes could say their prayers without booke.
- They were too daintie ware for rude fellowes to meddle withall.
- Kings and Princes can see through theyr fingers.

66 Three diseases which cannot be helped.
- The gnawing of enuie.
- The heate of loue.
- The sting of the conscience.

67 Three things which we must not hope to obtain after certaine times.
- Beautie after the age of xx. yeeres.
- Strength after the age of xxx. yeeres.
- Riches after the age of lx. yeeres.

68 Three things make a man circumpect and carefull.
- The loue hee beareth to his wife and children.
- Want of friends and money.
- The iniquitie of times.

69 Princes haue prerogatiue in 3. things aboue other men.
- When they are drunke, their familiars say they are merry.
- If they bee blacke, they are saide to bee browne.
- Whē they be fooles, they are called honest, simple and innocent.

70 Crates the Theban sayeth, that there are three medicins for such as be in loue.
- Hunger. — Hunger cureth loue, for loue quaileth whē good cheare faileth.
- Time. — Time wil either mitigate and asswage loue, or end it.
- A halter. — If these two will not cure this maladie, yet will a Halter helpe presently this infirmitie.

71 Three ſortes of men for the moſt part are great bablers.
- Barbers.
- Bathkeepers.
- Vintners

} The reaſon is, becauſe they heare mariners, ſouldiers, & other extrauagant felowes, reciting many ſtraunge and ſundrie tales, that beeing as it were infected with theyr talke, they become greate bablers.

72 Three ſortes of egges are accounted for good.
- White.
- Long.
- New.

} Egges.

73 Three ſortes of men deceiue vs in ſhew.
- Such as weare long kniues, and yet be no Cookes.
- Maides ỳ haue their haire hanging down, yet being no virgins.
- Such as haue ſhauen crownes, and bee no prieſtes.

74 We labour in vaine with 3. ſortes of men.
- By miniſtring a medicine to a dead man.
- By admoniſhing an olde man that is obſtinate in his opinions.
- In waſhing an Ethiopian.

75 We may take example by 3. ſortes of men which hazard themſelues in daunger, and often periſhe.
- The beſt ſwimmers are drowned.
- The beſt climbers do fall.
- The beſt fenſers are wounded.

76. Three ſortes of people, from whom wee muſt flie as from the diuell.
- A wilde and vnruly monke.
- A meale mouthed flatterer.
- A craftie old witch.

77 Three ſortes of men whiche will trouble them ſelues when they may liue without care.
- The prince that will proclaime war when he may liue in peace.
- He that hauing a barren wife, will increaſe his ill gotten goods with fraud and vſurie.
- A man of 70. yeeres of age, that will leaue with him a ſpringall of 18. yeeres old.

78 Three

78 Three guests which are first at a banquet.
- Flies.
- Dogs.
- Flatterers.

79 We must not beleeue three things.
- The inconstant windes.
- Our deceitfull dreames.
- That our prosperitie will continue.

80 Three sortes of liuing creatures haue very good eye sight.
- The Egle.
- The spotted beast.
- The curious person.

81 Hesiodus saith, that he had neede of 3. things that will expel pouertie.
- A house.
- A wife.
- An oxe to till the ground.

82 Three things to be noted in a pecocke.
- He is clothed like an Angel.
- He walketh like a theefe.
- He crieth like a deuill.

83 All creatures do daily preach these 3. lessons vnto man.
- Receiue a good turne.
- Giue that vnto others which is due to thē.
- Flie punishment.

84 Three things to be auoyded, of which we should not hope wel
- An inconstant minde.
- A rowling eye.
- Feete readie to runne to do mischiefe.

85 Regiomontanus an excellent Astronomer, being asked on a time which were the best signes for a man to know whē he should take his iourney, answered.
- A good horse.
- Money in the purse.
- Good companions.

86 Three proud creatures.
- A knaue sitting in a chaire.
- A queane riding in a chariot.
- A ramping iowce in a scrabbed head.

87 Three faults in maids which play with euil neighbours.
- They bewray our secreats.
- They sell vnto them the goods they haue stolen from vs.
- They are gadding abroad in the night.

88 Three thinges being in the house, maides wishe out of the house.
- An angry maistresse.
- Smoake.
- A broken dish.

89 An asse doth 3. filthy thinges not without commoditie.
- Where hee doeth file, there he dungeth the ground.
- Where he doth pisse, he waters ỳ ground.
- Where he tumbleth, he breaketh the clods.

Three things are fit for an asse.
- Fodder.
- Stripes.
- Burdens.

90 Three thinges are alwayes good cheape,
- Earth.
- Woordes.
- Lies.

91 Three sorts of men ought to be very vigilant.
- Pastours to their flockes.
- Pilots, to their ships.
- Porters, to their gates.

92 Whosoeuer will retaine a Lawier, and lawfully seeke his owne right, must bee furnished with 3. pockets.
- In the first pocket he must haue his declarations and certificates, wherewith he may shew his right.
- In the second pocket he must haue his redde ruddockes ready, which he must giue vnto his Lawier, who will not set penne to paper without them.
- In the thirde pocket he must haue patience, which must stande him in steade when his Lawiers do delay him, and when sentence passeth against him.

93 Louers are slaues vnto death for lustes sake, and doe despise 3. things which maintaine life.
- They suffer hunger.
- They continue thirstie.
- They passe the night in thoughts without sleepe.

94 Euery flower hath these 3. things naturally.
- His blossome.
- His sauour.
- His sappe.

95 A certaine horse-courser sold a horse, & when he had receiued ready mony, the buier would needs know of him what faultes the horse had. The horsecourser aunswered, that he had three.

- That hee would not clime trees
- That hee would not swalowe iron.
- That hee was too forgetfull.

- Well, quoth the buier, thē he will spoile no crowes neastes.
- He shal neede no iron for hee shall haue hay & prouender enough.
- I will not commit my businesse vnto him, but dispatch it my selfe.

- In his iournie homeward hee perceiued ẏ his horse woulde not goe ouer woodden bridges.
- That hee coulde not away with the yron bit.
- That hee fell often, and yet quickly forgat his fals, whereby hee had triall of the horsecoursers honestie.

96 Three things very necessary in a fenser.

- A quicke eye.
- A strong arme.
- A stout heart.

97 Three thinges are very hard and difficult.

- To cause a woman take penance patiently which she hath deserued.
- To cause an old doting foole to reforme his maners.
- To teach an asse musike.

98 An Epitaph worthy memorie, consisting of 3. partes.

- O man thou seest what I am.
- Thou knowest what I haue bene.
- Now thinke what thou shalt be thy selfe.

99 A ploughman gaue 3. lessons vnto his sonne.

- Be holy in Lent.
- Be painefull in haruest.
- Be merie at Christmas.

100 Three things by no means tollerable.

- A long tongue in a fooles head.
- A loose life in a godly professor.
- A proud heart and a beggers purse.

THE SECOND HVNDRETH OF THE Triplicitie of Poetrie.

1 It is not good to brag of three things.
- That thou hast good wine.
- A faire wife.
- Plentie of money.

2 Three things agree not well.
- A litle horse and a heauie man.
- He that is thirstie with a litle pot.
- An auncient man and a yong wife.

3 A man may doe three things, without learning them.
- Laugh.
- Weepe.
- Sleepe.

4 A man must not make choice of 3. things in 3. places.
- Of a wife in Westminster.
- Of a seruant in Paules.
- Of a horse in Smithfield.

Least hee chuse a queaue, a knaue or a iade.

5 Three thinges make a man galpe.
- Lasinesse.
- An emptie belly.
- Want of mirth.

6 A man must not be too hastie in lending 3. things.
- His sword.
- His wife.
- His horse.

7 A vine bringeth foorth three grapes.
- The first of pleasure.
- The second of drunkennesse.
- The third of sorow.

8 Three shoulde be alwayes at home.
- The henne roost.
- The catte.
- The goodwife.

9 Three

9 Three are not without spot or blemish.
- A poeter.
- The wheele of a cart.
- He which frequenteth euill company.

10 Three manner of sages.
- The sage hearbe. — Who so for wife himselfe doeth accept.
- The sage foole. — May match any sage, the sage wife except.
- The sage wife.

11 Women desire three things chiefly.
- To be gorgiously apparrelled.
- To be esteemed faire.
- To go whither they list.

12 Three occasions that many times moue debate.
- To talke with him that is hungrie.
- To send him of an errand that is wearie.
- To wake a man out of his sleepe.

13 All the guestes present at a banquet, should haue one of the properties belonging to certain letters,
- Some, of which sort are olde men: should be like vowels which make a full sound by themselues, so old men among themselues, should be the authours of talke & communication.
- Some, of which sort are women: should be like semivocales, otherwise called halfe vowels, which haue libertie to speak, but not aloud like vowels, but softly, not vttering their words.
- Some, of which sort are boies and virgins, should be mute like mutes which yeelde no perfect sounde without a vowell, nor they talke vnlesse they be spoken vnto by their betters.

14 Three things are sayd to be necessary for him that is a Student in the law,
- An iron head.
- A purse full of gold.
- A leaden talle.

15 There are 3. sortes of cunning beggers,
- Minstrels.
- Enterlude players.
- Iuglers.

16 A good horse shoulde haue 15. properties, that is to wit. 3. of a mã, 3. of a womã, 3. of a fore, 3. of a hare, and 3. of an Asse.

- Of a man.
  - Wise.
  - Proud.
  - Hardy.
- Of a woman.
  - Faire spelled.
  - Faire of haire.
  - Easie to leape vpon.
- Of a fore.
  - A faire taile.
  - Short eares,
  - A good trot.
- Of a hare.
  - A great eye.
  - A drie head.
  - Well running.
- Of an Asse.
  - A big chine.
  - A flat leg.
  - A good hoofe.

17 These will neuer accorde in one.

- Two wiues in one house.
- Two cattes and one mouse.
- Two dogges and one bone.

18 Three sortes of sauces.

- The sauce of all meates is hunger.
- The sauce of loue, beautie.
- The sauce of friendship, gentle wordes and courteous behauiour.

19 Three occupations whereof there are many theeues, Of

- Weauers.
- Millers.
- Taylors.

20 Three thinges are able too make a rich man poore.

- A proud wife.
- A wide house.
- And a backe doore.

21 Three sortes of menne dispose of all our goods.

- The goods of the minde.
  - Inconstant diuines.
- The goods of the body.
  - Unskilfull Phisitians.
- The gods of fortune.
  - Couetous Lawiers.

22 Three things necessary for a Scholler.

- A will.
- A witte.
- A booke.

23 There

23 There was a kinde of daunting vsed amõg the Lacedemonians, consisting of 3. ages, and euerie age vsed to sing a seuerall song.
- Children, they sang, We shall be men and strong one day.
- Olde men, they sang, Wee haue been men and strong.
- Men of midle age, they sang, We are men and strong: for that which children hope for, and old men haue lost, wee inioy and possesse.

24 Three litle creatures are alwaies eating.
- Children.
- Chickins.
- Whelpes.

25 Three places at London, wherin 3. notable vices raigne.
- In the Royall exchange. — Vsurie.
- In Paules. — Simonie.
- In Westminster hall. — Bribery.

26 Three sortes of liuing creatures, whiche who so loueth not one of them, seemeth not worthy to be called by the name of a mã in a merry mans iudgement.
- Faire whelpes.
- Faire horses.
- Faire women.

27 Three beastes are comely in their going.
- A Lion.
- A Greyhound.
- A Goate.

28 Vnto 3. sortes of men some things are a dishonor sometimes, and sometimes not.
- Few burials are no discredite to a Philistion, but many are.
- Chastisements are both honour and dishonour to a Prince.
- It is not infamous for a souldier to be wounded in the face, but to be hurt in the back.

29 Three seuerall daies in 3. sundry monethes, wherein it is not wholsome to be let blood, nor to eate gosle flesh.
- The first day of May.
- The last day of Aprill.
- The last day of September.

30 Three intollerable creatures
- A seruant when he raigneth.
- A hatefull woman when she is married.
- A maid that is heire to her mystresse.

31 It is no playing with 3. leſt leſt turne to earneſt.
- With fooles.
- With mightier men then our ſelues.
- With vntamed beaſts.

32 Three thinges are amiſſe in Princes courts.
- They which haue but a bad place, are cauſed to remoue further from the fire.
- They which are moſte hungrie, haue leaſt meate ſet before them.
- They which ſit loweſt at the table, are ſooneſt called from their meate.

33 He is worthy to haue ẏ bleſſing of the gallowes.
- That builds his houſe all of ſallowes.
- That pricketh a blind horſe ouer ẏ fallows.
- That ſuffereth his wife to ſeeke many hallowes.

34 Three ſmall beaſts are ful of wiſedome.
- The Bee.
- The Emet.
- The Spider.

35 Three ſortes of people in reſpect of vſe, in neceſſitie may bee accounted good.
- Scholers, for they may ſerue in the prieſts places when they are dead.
- Virgins, which may ſupplie in place after men haue buried their wiues.
- Merchants, for they may play the vſurers in ſtead of the Iewes.

36 Socrates maketh mention of 3. ſortes of idle perſons.
- The firſt ſort are ſuch, as ſpend their whole time in dicing.
- The ſecond ſort are of thoſe which conſume their life in eating & drinking frō morning vntill night.
- The thirde ſorte are ſuche, as follow filthie whores, and walke in the woods.

37 Three thinges many a man beguiles.
- Eſſex miles.
- Kentiſh ſtiles.
- Northfolke wiles.

38 Three thinges whoſe ewes are inglorious.
- Of March flowres.
- Of a wanton maid.
- Of a prieſt that delighteth in warre.

39 It is a shame for a man to take a fall 3. maner of wayes.

- To fall in the plaine high way.
- To take the foile in wooing a wife.
- To take a fall in the sight of many from that horsebacke which in riding on thou tookest a pride.

40 They which are troubled w the goute, haue 3. things which they haue not.

- When they must eate, they haue handes and no handes, because they haue no vse of them.
- When they must walke, they haue feete, and no feete because they cannot goe.
- They haue reason to seeke after remedie, but want it to indure such paine as tendeth to the cure of their disease.

41 Three reasons alledged by 3. Romane matrones, why after the death of their first husbandes they would not mary againe.

The first was Marchia, who being asked why she would not take another husband, answered, she found none that would haue her for her person, but marry her for her money.

The second Valeria, who being demaunded why shee did not marry againe, answered, that she could not, because her husband was not deade, but liuing: for so long as she liued, her husband liued also together with her in her heart.

The 3. Amnia, with whom when her parents were instant to marry againe (being yong and rich) answered that she could not, hauing had a good husbande, and therefore taking another, either he should be good or euill, if he were good, she should alwayes be in feare to loose him: if euil, alwayes agrieued that it was her chance in choise to haue changed for the worse.

42 Three things in the beginning are easy, which afterward appeare very difficult to remedy.

- It is an easy matter to cast fire into any place, but very hard to quench it being kindled.
- It is an easy matter to moue debate, but hard to reconcile men being at variance.
- It is an easy matter to turne ouer money by exchange, but a hard matter to come out of debt.

43 Three things are requisite at 3. times of the yeere.
- At Christmas great loaues.
- At Lent cleane soules.
- At Whitsontide new clothes.

44 Three thinges to be noted in a wedding ring.
- That it be of gold, for as gold is ỳ best mettall, so the loue betweene man and wife, is the dearest loue.
- What it be round, ỳ is without end, wherby is meant, that loue should not cease.
- That it be put on ỳ 4. finger, signifying hart ty loue, for the phisitions say that a vaine in that finger commeth from the heart.

45 Three causes why Yrishes haue shrewder wiues for the most part, then their neighbors.
- That seeing they are so ready to reprooue other mens vices abroade, their wiues might reprehend their faults at home.
- That they being exercised with patience at home may learne to suffer more easilie common troubles abroad.
- Yrishs deserue to haue shrewd wiues, for that they chuse to marry ỳ fairest, which commonly are shrewes.

46 Three thinges of their owne accord in ascending, vanish away
- Smoke, the higher it mounteth, the sooner it vanisheth.
- Wicked men the higher they climbe, the greater their fall.
- A song begun in a note too high, causeth the voyce to faile, or end in la, mi.

47 Three things are easily lost, but neuer gotten againe.
- A word spoken.
- Virginitie.
- Tyme.

48 Three things very requisite in a Chirurgion.
- A haukes eye.
- A lions heart.
- A ladies hand.

49 Three things change the nature and condition of a man.
- Dignitie.
- A wife.
- Wine.

50 Three thinges make vs wanton and shameles.
- Night. — Night hath no shame.
- Loue. — Loue hath no reason.
- Wine. — Wine hath no feare.

51 Three thinges makes a man weary of his house, and often of his life.
- Smoke.
- Raine.
- A curst wife.

52
- Cut candle.
- Breake cole.
- Set sticke on end.

— Was neuer good husbande, nor good husbands friend.

53 Three most odious creatures.
- A begger proud.
- A rich man a lier.
- An old man lecherous.

54 He that seeketh these things, may be deceiued.
- Loialtie and trueth, in a flatterer.
- A fine wit in a fat belly.
- Vertue in all euill company.

55 Three things very harde or not at all to be found.
- A hare without a muse.
- A fenne without a sluse.
- A whore without a skuse.

56 Three things are verie difficult.
- To carie water in a sive.
- To roote out a vice which hath bene graffed of long time in a mans minde.
- To make women good without neede.

57 One repenteth not to haue obeyed 3. things.
- The trueth.
- Good counsell.
- A Cocke crowing early in a morning.

58 Three creatures see clearely in the night.
- The owle.
- The night rauen.
- The wealell.

59 Three liuing things that excell man in the sense of smelling.
- A vulture.
- A hound.
- A lowe.

60 There are 3. dayes as saieth S. Bede, on which whosoeuer is borne, his flesh shall neuer rot.
- The 12. of January.
- The 24. of March.
- The 28. of March.

61 Three things the elder they be, the more delight we take in them.
- Old wine to drinke.
- Old bookes to read in.
- Old friends to be conuersant withall.

62 Three true tokens to knowe a foole by.
- To be angry too much without a cause.
- To laugh without measure vpponno occasion.
- To reprehend other mens faults, and will not see his owne.

63 There are 3. sortes of men generally.
- The first sort are of such as haue learning, but want discretion and wisedome. For according to the prouerbe. The greatest clarkes be not the wisest men.
- Another sort are of those which haue no lerning, but by experience haue obtained prudence and wisdome.
- The 3. sort are of those which haue neither learning nor discretion, & they are starke fooles.

64 The inuention of 3. things is wounderfull.
- The inuention of gunnes and gunpouder.
- The making of glasses.
- The printing of bookes.

65 Three things in a man which may be likened vnto 3. things in a Smiths shop.
- The wit, to a stithie.
- The tongue, to a hammer.
- Learning, to gad of steele.

66 Three doubtfull questions which none but Salomon could resolue.
- What was most pleasant & sweete in mans life? He answered, A quiet minde.
- What meate was most fit for infants? Hee answered, No meate better agreeing with a childes nature, then his owne mothers milke.
- What was the fittest place for a child to be reposed in, and to take his rest? He answered, The mothers bosome.

67 There

67 There are 3. cauſes why old men loue their goods ſo well.
- Becauſe they thinke it a great honor to bee reputed to die rich.
- The memory of the actions of their youth, & the infirmities of their preſent age, maketh them ſo ill cõtented, þ they are careleſſe to prouide for death which they ſee euẽ before their eies, loking to liue ſtil to inioy their goods, till death part thẽ both aſunder.
- Becauſe they had rather leaue them to their enemies being dead, thẽ in their life time be in danger to their friends for them.

68 Three ſortes of men may be ſayd though they ſay nought.
- He that ſpendeth much and getteth nought.
- He that oweth much and hath nought.
- He that loketh in his purſe & findeth nought

69 Three cauſes why louers diſcerne not the faultes of their friends.
- Becauſe their affection hath ouermaſtred their reaſon.
- Becauſe they will not ſuffer their fancies to be controled by other mens wils.
- Becauſe (according to the Philoſophers) al great motions hinder thoſe that be leſſe: but loue hauing occupied the chiefe and moſt principal motions of the ſpirit, troubleth the vertue and originall of the ſences, the ſame being the cauſe (with Plato) why louers are made blinde with the ſight of their ladies, and according to the ſame, the Poets haue fained Cupid without eyes.

70 For 3. cauſes we ſuffer the loſſe of 3. thinges to our great diſcontentment.
- Of our wealth. — Becauſe being once loſt, we ſeldome recouer it againe.
- Of our honour. — Becauſe hee that hath loſt his good name is halfe hanged.
- Of our life. — Becauſe wee may aſſure our ſelues that we ſhal neuer enioy life again after we be once dead.

71 There are 3. ſhooing hornes to plucke on a cuckolds cap.
- A beautifull face in the wife.
- A ielous head in the husband.
- A wanton eye in a louer.

72 There are 3. very vigilant beasts.
- A goose. — Theeues on a night had stolen Iupiter had a goose not keaked.
- A cocke. — The Germans vse to cary their cocks with them to the warres, to the ende by theyr crowing, they may know how the day passeth away.
- A dog. — For he will winde a theef and bewray him.

73 Three thinges bite sore.
- An old dog.
- A hungrie flie.
- An Usurer.

74 Hee were best to goe where no man knoweth him.
- That sweareth till no man trust him.
- That lieth till no man beleeueth him.
- That borroweth till no man will lend him.

75 Three conditions of Abbey lubbers.
- To labour till they are a cold.
- To eate till they sweate.
- To lie in bed till their bones ake.

76 There are 3. daungers of the world.
- To ryde on a fierce horse.
- To saile on the sea.
- To liue vnder a tirant.

77 Three sortes of men which are seldome seen, and hard to be found.
- A friend in aduersitie.
- An old tyrant.
- A lawier that will take no bribes.

78 Three things will not proue well without beating.
- A walnut tree.
- An Asse.
- A woman.

79 Honours change maners in 3. sortes of men.
- Merchantes, because they forget that euer they were apprentices.
- Priestes, because they forget that euer they were parish clarkes.
- Magistrates, because they are vnmindefull that they were priuate men.

80 Three trades of life whiche may trauel without passport.
- Peylers.
- Tinkers.
- Minstrels.

81 There are 3. vnlucky beasts which doe portend and foreshew of mischiefe ensuing.
- A howling dog.
- A scriching owle.
- A croking rauen.

82 Mens iudgemẽts differ much in these 3. things.

Bookes. For one saith, this booke is too long, another too short, the 3. of due length, & for fine phrase and stile, the like that booke was not made a great while. It is al lies said another, ỳ booke is starke naught.

Wine. For concerning the qualities of wine, men are diuersly affected. Ah, this is a hard wine quoth one, it is too sweete in my opinion said another: nay, nay quoth the 3. mã, it is sharp and piercing me thinkes. It is a cup of neate wine said the owner. I said another it hath a good smacke of the caske, it will doe a man as much good in his shoes, as in his bellie.

Cheese. For cheese hath diuers tastes in seuerall mens mouthes. He saith it is too salt, he saith it is too fresh, he saith it is too hard, he saith it is too nesh. It is too strong of runnet saith he. It is saith another not strong enough for me. It is said one as good as can be: Hereof no two of any ten can agree. So that, No book, no wine, no cheese, be it good or bad: But praise & dispraise it hath, and hath had.

83 Three things of small continuance.
- A wonder.
- Vaine glory.
- The remembrance of a stranger.

84 There is great follie shewed in these 3. things.
- In fishing before the net.
- In vaunting before the victorie.
- In reckoning without the host.

85 It is no deede of charitie too giue any thing vnto three sortes of beggers.
- Vnto counterfet beggers, which say they are lame and diseased, when it is neither so nor so.
- Vnto couetous beggers, which hauing their botell and dish filled with drinke, and their scrippe and wallet stuffed with victuals, yet they wil craue at the nert doore they come at.
- Vnto proud beggers which will take no kinde of almes but money.

86 Three things are proud in 3. places.
- A cocke on his dunghill.
- A dog at his masters doze.
- The good wife at home amongst her maids.

87 A man need not go a borowing to his neighbours that hath these 3.
- A little land well tild.
- A little house will fild.
- A little wife well wild.

88 Three of the greatest beastes are afraid of 3. very small beasts.
- The Lion of the cocke.
- The Eagle of the beetle.
- The Whale of the swordfish.

89. Three sortes of men are likened vnto 3. kind of beasts.
- The flatterer vnto the Cameleon, for as a Cameleon can turne himselfe into al colors saue white, so wil a flatterer change himselfe into all hewes saue honestie.
- The backbiter vnto the basilicke: for as the basilicke doth kil a man a far off by sight, so a slanderer doth kill a mã a far off behinde his backe with his tongue.
- The enuious man vnto the Viper: for as ỳ Viper doth kil her dãme by gnawing out her guts, & afterward doth stinge poyson others, so Enuy doth cõsume him in whõ it is bred, & afterward hurteth others.

90 A birchin broome consisteth of 3. things fit for correction.
- Twigges, belonging to scholemasters for the correction of small offences.
- A staffe, belonging to maisters for the punishing of greater faultes.
- A withe, belonging to Magistrates for the execution of traitours, felons, murderers, and such like.

91 Three things are very easie.
- An easie thing to finde a staffe to beate a dogge.
- An easie matter for him that is vnwillyng to inuent an excuse.
- An easie matter to giue good counsell.

92 Three things are directed by destinie.
- Wedding.
- Hanging.
- Thriuing.

93 Three

93 Three ſtil things are dangerous for the moſt part.
- A ſtill fellow, for he commonly is ſubtil and crafty.
- A ſtill water which is deepe, and therefore daungerous.
- A ſtil lowe, for ſhe wil eate vp all the praffe.

94 Three things to be auoyded by a wiſe man.
- Hope of things impoſſible.
- Sorow for things vnrecouerable.
- Feare, of things ineuitable.

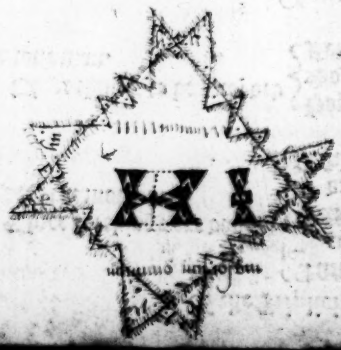
95 Three things can ſuffer no fellowſhip.
- Loue, for a louer hates his corriuall.
- Lordſhip, for honor is impatient of cõpeere.
- An Heremite, for he ſeeketh to abandon the company of men by ſeeking deſert places.

96 The Papiſts did vſe to curſe with 3. things.
- Bell.
- Booke.
- Candle.

97 Three things are dearely bought.
- Wit gotten by experience.
- Fame wonne by death.
- That whiche is obtained by praier & requeſt, for one man cannot entreate another with out baſhfulnes or bluſhing.

98 Three thinges are not to be regarded.
- The great vanities we ſee with our eyes.
- The great wonders we heare wõ our eares.
- Great ſorrow when wee conceiue it in our mindes.

99 There are three very ſtrong things.
- Gold, for there is no place inuincible, wherein an Aſſe laden with gold may not enter.
- Loue, becauſe it prouoketh vs to aduenture our goods, life, renoume and all.
- Labour, becauſe it ouercommeth al things.

100 God made 3. places for purpoſes.
- Heauen, for the good.
- Hell, for the wicked.
- Earth, for both.

Deo trino & vni ſit laus, honor, & gloria. Amen.